LIVING INDIA

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LIVING INDIA

BY

LADY HARTOG

With an Introduction by

PROFESSOR A. P. NEWTON
Organiser of the Imperial Studies Committee of the Royal Empire Society

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PREFACE

To write so small a book on a subject so great and to keep my picture in reasonable perspective has been no easy task. It has meant at every point the sacrifice of material that one would have wished to use, sometimes the sacrifice of a vivid impression to essential facts. I have been obliged to confine myself largely to the masses of the people, and have said little about the life of the educated classes, among whom I count many of my friends. But if I have succeeded in however small a measure in contributing to a better knowledge and understanding of India, and Indian problems, in Great Britain and English-speaking countries across the seas, I shall be well satisfied.

To the authors of the books and reports to which I am so much indebted, as well as to the friends who have helped me in various ways, I take this opportunity of expressing my thanks, and especially to Sir Albert Howard, C.I.E., Mr. J. R. Martin, C.I.E., Dr. Agnes Scott, and Mrs. P. K. Sen. My thanks are also due to Dr. Rupert Coles who has drawn the maps in the text.

In view of the fact that Burma will shortly be separated from British India, it was decided not to include that interesting and important country in this book.

MABEL HARTOG.

LONDON, 1935.

INTRODUCTION

To many of those who on Christmas Day, 1934, heard the King-Emperor's broadcast message to his people there was something even more significant and moving in the whole than in any of its pregnant sentences. Never before in the world's history was one voice heard at the same time by so many, and never before had a monarch been able to address many millions in every quarter of the globe with transparent sincerity as members of one family. Some of those millions are part of the family by common descent, a common language and common culture; others by historic accident and long devotion to common ideals of liberty and ordered progress. But others again are members of the family though they are descended from widely different stocks and their basic culture springs from sources that were age-old before the springs of our Western civilization began to flow. It was to those peoples of India that the King-Emperor renewed over the ether his assurances of his constant care for them and of his desire that they might ever more fully realize and value their own place in the unity of our world-wide brotherhood. "If we meet our anxieties in the spirit of one family," said His Majesty in simple and heartfelt tones, "we shall overcome them."

This book is an attempt in unpretentious form to bring home to English-speaking people some outline knowledge of the true, living India with whose peoples they are fellows in the one great family of the British Empire. Knowledge may bring understanding and appreciation where ignorance provides a seed-bed for the rank growths of suspicion and distrust that are planted by malicious propaganda. It was with difficulty that the Imperial Studies Committee of the Royal Empire Society were able to persuade Lady Hartog to undertake the task of outlining India's vast complexities in simple and attractive form for the average reader. The Committee felt that if they could persuade one who knows and loves India like Lady Hartog to give to English-speaking people a bird's-eye view of the whole within a modest compass, she might bring to them a touch of the spirit of that land which none of those who have had the good fortune to visit it can ever forget.

In the whole course of the world's history the British Empire is unique in the manner of association of the peoples who compose it, and never before have men of differing stocks had so profound an influence upon one another as Britons and Indians have had in their intimate co-operation on common tasks for close on two hundred years. For seven generations British men and women of all ranks and classes have gone out from their native land to work in India. From the countryside and the city streets have gone recruits to serve in the ranks of the army or the police, to work on the railways, the power plants or the jute mills, and to bring back to their stay-at-home brothers and sisters something of a personal touch with India. The

youths of the British middle and upper classes have for generations found in India, in the Indian Civil Service, the Medical, Public Works, Education and other services, opportunities for far fuller and more varied careers than the majority could ever have found at home, while Indian commerce and banking and the missionary societies have employed many thousands more. Yet few of those who have served in India know more than a corner or two of it, for their occupation generally keeps them closely bound to a single province. Through her husband's work in various parts of India, Lady Hartog has had special opportunities of seeing different phases of Indian life and of meeting many of the ablest men and women in India to-day; while her own work with Indian women has given her chances to understand the Indian outlook such as have come to few. Her knowledge is thus based upon no merely superficial impressions to which even the shrewdest observer is confined in the course of a flying tour.

The Imperial Studies Committee were particularly pleased, therefore, when she yielded to their request and consented to write this book and to assist them in their design of collecting a series of representative illustrations of India and Indian life for circulation in Great Britain and other parts of the Empire. It is now more than twenty years since Her Majesty the Queen-Empress consented to head the list of subscriptions to a fund for the preparation of a series of lantern slides and pictures illustrating different parts of the Empire for loan to educational institutions, and of handbooks to accompany them. During all those years the illustrations then prepared have been in constant use and none more frequently than those of India.

But time has moved on and the old series of slides are no longer up to date. With the aid of the Council of the Royal Empire Society, the Imperial Studies Committee determined to prepare a new series and new books to accompany them. They are particularly fortunate that the first of that series should relate to India and that it should be ready for circulation at the moment when India is so much in the public mind. Only a few of the illustrations that have been prepared can be reproduced here, but the whole series is now available for circulation and particulars can be obtained on application to the Secretary of the Imperial Studies Committee, Royal Empire Society, Northumberland Avenue, London, W.C.1.

The Committee have been greatly helped in their task by the kindness of the High Commissioner for India, and of many public bodies and individuals. To them all they wish to convey their grateful acknowledgments, and particularly to Dr. Agnes Scott, late Chief Officer of the Women's Medical Service, who has rendered them invaluable help in the selection of photographs. In promoting the publication of this book and the preparation of the illustrations that are to accompany it, the Committee hope that they have done something to help people to know India better, and so to further the well-being of the Empire family. In that hope they wish the book "Good speed!"

ARTHUR PERCIVAL NEWTON.

ROYAL EMPIRE SOCIETY,
LONDON, W.C.2, *January*, 1935.

Among those to whom the Committee also wish to give thanks for their assistance are the following:

The Governments of Hyderabad, Mysore, Baroda, Travancore and Bikaner; the Indian Railways Bureau; the Educational Commissioner with the Government of India; the Inspector-General of Forests; the Director of Public Information, Delhi; the Directors of Public Instruction of the various Provinces; the Indian Red Cross Society; the Imperial Institute; the Director of the Victoria and Albert Museum; the London County Council; the Society for the Propagation of the Gospel; *The Times*; Major-General Sir John Megaw, K.C.I.E.; Pandit M. M. Malaviya, Vice-Chancellor of Benares Hindu University; Sir C. V. Raman, F.R.S., Principal of the Indian Institute of Science; Miss Beryl Power; Mr. F. H. Brown, C.I.E.; Mr. F. L. Brayne, C.I.E., I.C.S., Director of Rural Reconstruction, Punjab; Mr. J. Coatman, C.I.E.; Miss Gerrard, Principal, Lady Willingdon Training College; Mr. L. J. Goddard, Principal, St. Paul's School, Darjeeling; Dr. C. Houlton, Principal, Lady Hardinge Medical College; Dr. W. A. Jenkins, I.E.S.; Mr. J. R. Martin, C.I.E.; Miss D. Johnston; Mr. H. Papworth, Principal, Presidency College, Madras; Rev. J. R. Peacey, Principal, Bishop Cotton School, Simla; Mr. J. G. Scott, Principal, Prince of Wales' Royal Indian Military College, Dehra Dun; Dr. Cohn-Wiener; and Mrs. R. A. Wilson. The British Museum; the Director-General of Archæology in India; The India Office; *Country Life; Modern Transport; The Statesman;* Sir William Barton, K.C.I.E.; Sir Reginald Glancy, K.C.S.I., K.C.I.E.; R. B. Holmes & Co., Peshawar; Dr. Ernest Mackay; Sir John Marshall, C.I.E.; Miss A. Martin; Mrs. Milward; Mr. C. Pilkington; Mr. B. S. Townroe; Dorothy Wilding, Ltd.

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LIVING INDIA

CHAPTER I

The Land of India

INDIA! What visions are called up by the very word! What hosts of memories of sights and sounds and scents come thronging in upon the mind!

But to those who have never known India and for whom this little book is specially written, what impression does the name convey? To many, probably one of heat, perhaps also of colour. People are often surprised when told that one can feel very cold in India, and can want fires for several months of the year. They think of India as a tropical country with a uniform climate, whereas India in fact approaches the size of Europe without Russia, and has as varied types of climate, of scenery and of vegetation as that continent! India without Burma is nearly eighteen times the size of Great Britain. It covers about 1,570,000 square miles compared to Great Britain's 88,700 square miles. The Provinces of British India extend over rather more than half of this great territory, and the States, governed by Indian Princes, over the remainder.

India is indeed a country on a grand scale, a

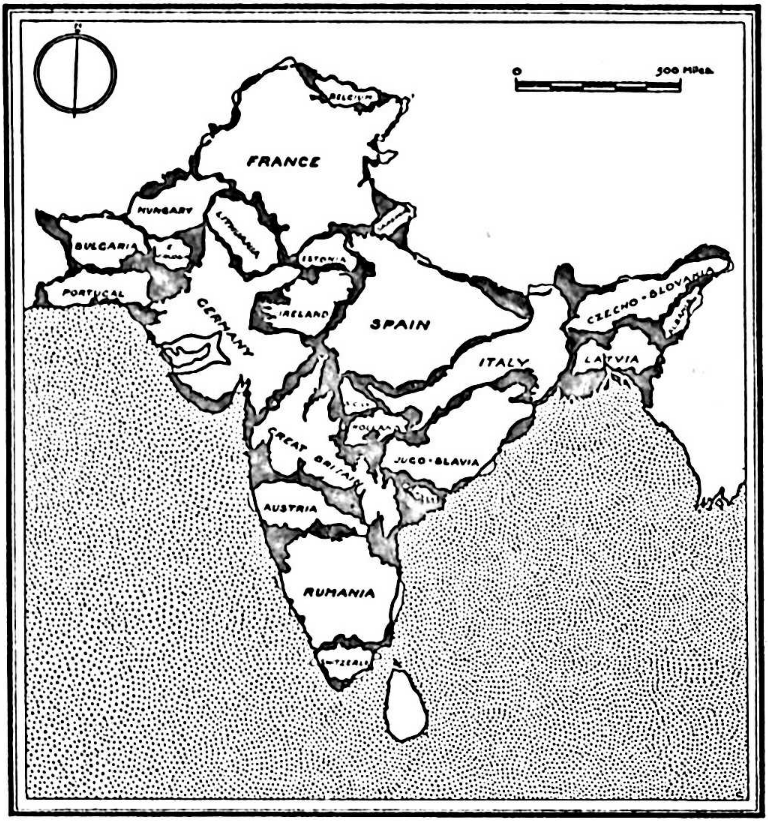


Fig. 1.—India, with European countries superimposed

(By courtesy of "The Daily Telegraph" and Army Headquarters)

country of great mountains, of great rivers, of great plains, a country, too, which is the home of almost one-fifth of the whole human race. Let us look at it first more closely from a geographical standpoint.

Roughly four-sided in shape, India is bounded on the west by the Arabian Sea, on the east by the Bay of Bengal, both of which open southward to the Indian Ocean, while the two coasts of the Indian

Peninsula, the Malabar Coast on the west and the Coromandel Coast on the east, converge at Cape Comorin, the southernmost point of India. On the north, India is bounded by the greatest mountain barrier in the world, the Himalaya, which, together with the Hindu Kush and Suleiman Mountains on the north-west, shuts her off from all contact with the rest of Asia except through the mountain passes.

We can divide the land of India roughly into three regions: (1) the mountains of the north; (2) the great plains, which stretch across the country south of these mountains and are watered by the rivers which flow down from them; and (3) the peninsula proper, the major part of which is a plateau called the Deccan, bounded on either side by the ranges known as the Western and the Eastern Ghats.

The whole of India lies north of the equator, but about half of it comes within the tropics. In this half are included the three great cities of Calcutta, Madras, and Bombay. Calcutta, the most northerly, has much more of a cold season than either of the other two. Delhi and the cities of the northern plains, which lie beyond the tropic, are very much colder than Calcutta in the winter but much hotter and drier in the hot weather. The extremes of a continental climate become still more marked farther to the north-west, where the temperature often rises to 120° in the shade in the hot weather and sinks below freezing-point in the winter, in striking contrast to the far south, where it is almost uniformly warm and moist throughout the year. Climate, of course, depends not only on latitude, but, among other factors, on height above the sea and humidity. Thus Bengal on the east has a damp climate, but

Sind on the west one so dry as to be almost of a desert type. Simla, the summer capital of India, at an altitude of 7000 feet, has five months of frost and snow. Ootacamund, better known as 'Ooty', in the Nilgiri Hills, at about the same level, the favourite health resort of south India, is only 11° of latitude north of the equator, yet it has a summer temperature which Europeans find delightful, and scenery which is often compared to that of the rolling downs of England.

We said that India could be roughly divided into three regions. Let us consider first the great alluvial plains of the north, for it is there that the country is most fertile and productive, the population densest and the cities most numerous. They stretch in one vast flatness across the north of India from the mouths of the Ganges on the east to the mouths of the Indus on the west, a distance of some 1500 miles, except for the dry and sandy tract, known as the Indian Desert, which lies between the valleys of these two great rivers.

Both rivers take their rise in the Himalaya; the Indus, to which India owes her name, on the northern slopes, and the Ganges on the southern, so that drainage from both sides of this great range of mountains comes down to fertilize the Indian plains.

The Indus, which is no less than 1800 miles long, flows first westward through the wonderfully beautiful state of Kashmir, so famous for its mountains, its waterways, its handicrafts, its sport, and above all its flowers, and then turns south-west into the important province of the Punjab, the capital of which is the city of Lahore. The very name Punjab means 'land of the five rivers', the five main tributaries of the Indus, of which the best known is the



Fig. 2.—India, showing rivers and mountains

Sutlej. After it leaves the Punjab the Indus flows on south through Sind, and so out into the Arabian Sea, not far from Karachi, the westernmost seaport of India and airport of Imperial Airways.

'Mother Ganges', as she is often called, the sacred river of India, issues from an ice cave at the foot of a snow-bed of the Himalaya, 10,000 feet above the level of the sea, and enters the plains through a gorge in the mountains at Hardwar, one of the most picturesque spots in India, which some

hundred thousand or more pious Hindu pilgrims visit each year in order to wash away their sins. Every twelfth year, when the planet Jupiter is in Aquarius, four or five times that number come for the great festival known as the Kumbh Mela. It is always at the time of a certain conjunction of the planets or of an eclipse that the biggest of the bathing fairs of India takes place.

At Allahabad, joint capital with Lucknow of the United Provinces of Agra and Oudh, the Ganges is joined by its great tributary the Jumna, which also rises in the Himalaya. The junction of the two rivers is another sacred place of pilgrimage, much more readily accessible than Hardwar, and in January, at the time of the annual Magh Mela, it is quite common for a million people or more from all parts of India to take part in the bathing fair, which calls for elaborate arrangements and precautions on the part of the authorities. Bathing continues from dawn to dusk on the great day of the festival.

The combined stream flows on eastward, past the ancient and holy city of Benares, of which we shall hear more later, on in its broad, sandy, often changing bed, through the province of Bihar and Orissa,[1] the capital of which, Patna, stretches for nine miles along the river banks, on into the great province of Bengal. Here, some 200 miles from the sea, it begins to branch out on the level land into the famous delta, and is joined from the north by the Brahmaputra, a river longer than the Ganges itself, which has flowed for many hundred miles on the Tibetan side of the Himalaya before turning south and west through the beautiful province of

[1] According to the provisions of the new Constitution, Orissa has now become a separate province with Cuttack as its capital.

Assam, the chief tea-growing province of India, and down into Bengal. The waters of the two great rivers spread out into innumerable channels. Between the two largest estuaries of the Ganges delta, the Megna on the east, itself some eight or ten miles wide, and the Hooghly on the west, there is a distance of nearly 200 miles.

The upper part of this great area of deltaic land is rich and fertile, growing much rice and jute, but towards the sea it sinks into a series of great brackish swamps known as the Sundarbans, on whose muddy shores grows the curious mangrove tree.[1] The thick jungles of the Sundarbans are a favourite haunt of tigers, which abound.

In the whole region of the Ganges delta the method of communication is by water, and in the rainy season much of the land is submerged. Many picturesque craft are to be seen, and the peasant often paddles himself in a large round bowl to his fields.

The most important of the channels of the delta for commerce is the Hooghly, on which stands Calcutta, ninety miles from the sea, the capital of Bengal, the largest city of India and second largest in the Empire.

We have said that the great alluvial plains are the most fertile region of India, but the crops cultivated vary according to the climate and humidity. It is only in Bengal, where the humidity both of air and soil is high, that jute can be grown; rice, which also needs much moisture, is the main crop both of Bengal and Bihar. Farther to the north and west, where the humidity is much less, i.e. in the United Provinces and in the Punjab, wheat becomes the

[1] Mangroves have aerial roots which grow upwards out of the swamp; the seeds germinate while still on the tree and may grow to a foot long before falling off and taking root in the mud.

most important crop. Millets, pulses, oil-seeds and sugar-cane are cultivated everywhere in greater or lesser quantity. In the drier areas millions of acres have now been brought under cultivation by means of irrigation, especially in the Punjab, where the dry infertile tracts between the rivers have been turned into flourishing and productive canal colonies.

The landscape of the plains is everywhere much alike—wide flat stretches of country, brown in colour for many months of the year (except in Bengal), bright green and rank during the rainy season from the middle of June till the end of September, largely cultivated, with scattered trees and many mud-built villages. Of the trees, the tamarind and the neem, the sacred pīpal and the banyan, with its many stem-like roots, are among the most striking. Where there is no cultivation the jungle, as all uncultivated land is called in India, whether thick forest or mere waste ground, consists of a thorny scrub of bushes and small trees. During the rainless months the vivid green of the vegetation on the banks of streams where there is moisture is in striking contrast to the prevailing brown of the ground elsewhere, and the course of the stream is often outlined by trees. For a great part of the year the larger rivers do not half fill their broad sandy beds, lying between banks scored on either side into deep ravines. These tell of the muddy torrents that swell them during the rains, bearing away the precious soil. Except in the rains the rivers flow along smoothly, grey and sluggish under the grey-blue sky, for in spite of the hot sun the sky is seldom blue over the Indian plains. Numberless lean, humped cattle seek to graze on the unwelcoming earth, grey squirrels dart up every tree, and sometimes a herd of black buck may be

seen. At night the stillness is broken by the weird howl of the jackal, echoed and re-echoed by other members of his tribe. Dust there is everywhere, but of colour little save the brilliant gleam of birds' plumage, parrot, oriole or jay, flashing for a moment across the eye, the flowering trees in March and April, and in many parts the welcome brightness of the peasants' dress and their warm brown skin.

The great plains of India have a natural boundary on the south in the Vindhya Mountains, flat-topped, red-sandstone hills clothed in thin forest. They do not reach a greater height than two or three thousand feet, and mark the northern limit of the plateau region of India, commonly known as the Deccan. The highest part of the plateau lies to the west, where the Western Ghats rise steeply as a wall from the coast and form a range 600 miles long, curiously weathered into fantastic towers and peaks, whose gaunt outlines are well known to every traveller by rail from Bombay. Well known, too, are the outlines of the palm trees, which serve to remind him, more than does any other type of vegetation, that he is no longer in northern Europe. Farther south, the Malabar coast, with its palm-fringed lagoons backed by the slopes of the Ghats, which are here covered with dense tropical forest, is considered by many to be the most beautiful part of India, though much less frequently visited than the health resorts in the Nilgiri Hills, which we have already mentioned in connexion with Ootacamund, the summer headquarters of Madras province. The Nilgiris, which reach 8000 feet, are rich in wild life in the remoter parts: here herds of elephant and bison still roam the forests, besides the more commonly found tiger, panther, bear and *chītal* (the spotted deer), monkeys

grey, brown and black, snakes, hyena and wild boar. It is a paradise for the sportsman with its big game and wild fowl, while the rivers provide equal attraction for the fisherman.

The plateau of the Deccan slopes gently eastwards from the Western Ghats, and most of the rivers flow east through the much lower and more broken Eastern Ghats, out to the belt of low-lying plain beyond, known as the Carnatic, which fronts the Bay of Bengal. The most important of these rivers are the Mahanadi, the Godavari, and the Kistna, with much cultivation in their fertile deltas. Quite at the north of the plateau the Narbada and the Tapti flow through rocky cuttings westward to the Arabian Sea.

The plateau of the Deccan is formed of ancient rocks, and in contrast to the northern alluvial plains the high lands are covered for the most part with but thin gravelly soil, and the surface is broken by isolated rocky ridges. But there are also large stretches of clayey loams in the valleys, and in particular of the interesting and fertile 'black cotton soil' formed by the weathering of basalt trap rock. This soil becomes very soft when wet, and cakes again as it dries, leaving great holes on the surface. As may be guessed from its name, it is specially suited for cotton growing, and cotton is the main crop of the Deccan. Other crops are oilseeds, rice, millets, tobacco, and, on the southern uplands, coffee. Tea is grown on the Nilgiris, and Ootacamund is the centre of the manufacture of quinine, which is extracted from the bark of the cinchona tree. Fine timber, such as teak, ebony, satinwood and bamboo, comes from the great forests of the south.

Three provinces of British India belong to the Deccan region and two of the most important Indian States, Hyderabad and Mysore. The British Indian Provinces are the Central Provinces, largely covered with forest, with Nagpur as the chief town; the province of Bombay on the west, with its great capital of the same name, the centre of the cotton industry and the gateway of India from Europe; and the province of Madras on the east, the southernmost province of British India, which includes both plains and forest-covered hills, and in the far south stretches across to the Malabar coast. The south-west apex of the peninsula is occupied by two important and progressive States, Travancore and Cochin.

The climate of the Deccan, especially in the south, is warm, with very little difference in temperature throughout the year except at the higher levels.

We come now to the last of the three great regions into which we divided the land of India, the mountains of the north, which stretch from the borders of Afghanistan to the far confines of Assam, a distance of over 1500 miles. Only on the north-west is this great barrier pierced by passes—passes through which from time immemorial invaders have swept down on to the plains of India. Most famous of them is the Khyber Pass, from the bleak and barren rocky heights of which one looks down into the fertile valley of Peshawar, capital of the small North-West Frontier Province. It is over these passes, too, that come the trains of pack animals bearing the carpets and produce of Bokhara and Samarkand. The villages in this wild region are still fortified, and the peasants work in the fields with rifles at their backs.

The first sight of the snowy peaks of the Himalaya

is unforgettable. They seem to form a bar across the sky, and the eye has to readjust itself in order to realize that they are indeed part of the earth. When the great explorer and botanist Hooker first saw them from Darjeeling in 1848 he wrote:

"The most eloquent descriptions I have read fail to convey to my mind's eye the forms and colours of snowy mountains, or to my imagination the sensations and impressions that rivet my attention to these sublime phenomena when they are present in reality. On first viewing this glorious panorama, the impression produced on the imagination by their prodigious elevation, is that the peaks tower in the air and pierce the clouds." And then he goes on to describe how, like many a traveller after him, he was struck "with the precision and sharpness of their outlines and still more with the wonderful play of colours on their snowy flanks, from the glowing hues reflected in orange, gold and ruby, from clouds illumined by the sinking or rising sun, to the ghastly pallor that succeeds with twilight, when the red seems to give place to its complementary colour, green. Such dissolving views elude all attempts at description, they are far too aerial to be chained to the memory, and fade from it so fast as to be gazed upon day after day, with undiminished admiration and pleasure, long after the mountains themselves have lost their sublimity and apparent height."

The view of the Himalaya from the hill station of Darjeeling, the favourite health resort of Calcutta residents during the hot months of the year, is indeed unrivalled, including not only Kinchinjunga, 28,178 feet high, one of the most beautiful of mountains in the world, but more than twelve peaks above 20,000 feet in height. About 100 miles away is Mount

Everest, the giant of the whole range, just over 29,000 feet high and still unconquered by man, except from the air. It was flown over by the Houston Expedition in 1933.

The next highest summit after Mount Everest is K2, also known as Mount Godwin Austen, 28,278 feet, which lies over a thousand miles to the west among the mountains to the north of Kashmir. All the way between them, and on either side beyond them, are peaks of every conceivable shape and size belonging to the snowy range, while to the south are range upon range of grass- or forest-clad hills. Forest is generally found only on the northern slopes, because it is only on these that the snow melts slowly enough to give the soil the moisture needed for the growth of trees. The foot-hills sink gradually lower and lower towards the level of the plains, which may be seen at times on clear days from the heights, looking like some mysterious grey ocean intersected by shimmering ribbons, and stretching far away into the mist.

The scenery of the Himalaya is far grander, but, being on so much larger a scale, neither as varied nor as charming (apart from Kashmir) as that of Switzerland, where snow-mountain and glacier, alpine meadow, waterfall and lake are all within easy reach. In the Himalaya the summer snow-line is at about 16,000 feet; snows and glaciers are inaccessible to the ordinary visitor to hill-stations such as Darjeeling, Simla, Mussoorie or Dalhousie. He has to content himself with the grandeur of the views of the snows; with the unending vista of ridge upon ridge and of spur after spur down the valleys; with the beauty of the forests, oak, rhododendron, pine and deodar, enriched in the damper

east by magnolias, laurels and tree-fern; and with the charm of the flowers, which reach their fullest glory during the rainy season.

Of wild life, although panthers occasionally come right into the gardens of a hill-station at night and carry off dogs, the average visitor sees very little. Walking through the forests of the drier Himalaya, over 7000 feet, in the daytime, he may even hear the familiar cuckoo, but he probably sees actually fewer living creatures than on a walk over the English countryside. Perhaps he may see the traces of bear and at night hear the call of the barking-deer. Birds there are in great variety, especially in the east, but game is for the sportsman who knows how to find it.

Along the foot of the Himalaya, at the junction of the hills and the plains, is a broken belt of country known as the Terai, a Persian word meaning damp. Watered by numerous streams from the hills, sheltered by the mountains, and heated by the sun of the plains, damp and malarious, it has the reputation of being the unhealthiest part of all India, unfit for permanent human occupation. It is a region of swamps, of gigantic reeds and grasses, and the favourite hunting-ground, in spite of its climate, of many generations of sportsmen, especially for tiger. The most convenient way of getting through Terai grass is on an elephant, and there is nothing which makes one realize its height so well as to see an elephant almost disappear in it from view. The Terai merges into the fine forest tracts at the base of the foot-hills, of which the best known tree is the tall straight sal, the most valuable timber of northern India.

The rainfall of India is a seasonal one, and instead of speaking of spring, summer, autumn and winter,

it is usual to speak of the 'cold weather', i.e. from October to March, the 'hot weather' from April to June, and the 'rains' from about the middle of June to September. During the 'rains' it does not rain without ceasing, as is popularly supposed. There are few days without some dry interval, and there are occasional breaks of two or three days. If a break is too prolonged, it may have very serious consequences to the cultivator. From the end of October till the following June there is no rain over the greater part of India with the exception of a few winter showers (very important for the winter crops of the north), and of the violent local storms, known as 'nor'-westers', before the hot weather in Bengal.

But in the plains of India as a whole, spring is a season of falling leaves and of rapidly parching earth, when the lean cattle search in vain for anything but dried remains of what once was grass. Some of the trees become quite leafless for a time, but many flower at the beginning of the hot season, and are the only reminder of the budding promise of spring; the mango with its heavy greenish sprays of blossom (to be followed by India's most popular fruit), the far more beautiful 'flame of the forest' with its velvety pea flowers of vivid salmon, and the fleshy scarlet blooms of the silk-cotton tree.

As the hot weather advances, day after day the pitiless sun shines down, until the air at noon feels like a hot flannel on the skin, the daylight hours are punctuated by the metallic ever-ascending note of the well-named 'brain-fever bird', and the nights bring little relief. But at last the clouds gather, the longed-for rains break, and with them the temperature falls immediately some ten degrees or more. Then almost in a night the ground becomes a vivid

green, and from day to day the crops and grasses grow as if by magic.

The rains are brought by the wind known as the south-west monsoon, and on their arrival, both at the right time and in sufficient quantity, depends the livelihood of millions. Indeed it is not too much to say that the welfare of India is still bound up with the monsoon, although irrigation schemes have been developed so much in recent years.

The regions of heaviest rainfall are on the steep mountain faces where the moisture-laden winds from the ocean first strike the hills and, cooling as they rise, drench the mountain sides with heavy rain. The western slopes of the Western Ghats, the southern slopes of the Himalaya north of Bengal, and the hills of Assam have a rainfall which is never less than 100 inches. Cherrapunji in Assam, thirty miles from Shillong, the capital of the province, is said to be the wettest place in the world, although the rainfall is confined to a few months. Its average is over 400 inches, but it has recorded more than 900 inches in a year, and 40 inches in twenty-four hours. Compare this to the whole annual rainfall of London, which is about 25 inches.

As the south-west monsoon from the Arabian Sea passes from the west coast, where it generally bursts during the first days of June, over central India to the Himalaya, it weakens in intensity, and the desert country farther to the north-west is altogether out of its track. The rainfall of Delhi is 24 inches, and of Simla 63 inches, but at places in the Sind and Rajputana desert it is but 5 inches, and even in the well-known state of Bikaner no more than 11 inches. It is in these dry regions that the camel still holds his own.



A SCENE BY THE RIVER SIDE, BENARES

Note the sellers of wares on the left, the people sitting in the road, the umbrellas in the background which shelter the priests, and the cows in the roadway

By courtesy of the Director of Public Information, Delhi

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On the east coast the monsoon winds are drawn north-west as they pass over the plains of Bengal, so that they blow from the south-east instead of from the south-west, and discharge in full force against the slopes of the Garo and Khasi Hills and the eastern Himalaya. It is for this reason that the vegetation of these slopes is so much more luxuriant in character than farther west. It is a region of bamboos, tree-ferns, climbers and orchids, while the high humidity makes it specially suited to the cultivation of tea. In the extreme south of India, where there is not only abundant rainfall but a high temperature throughout the year, we find on the hills even denser tropical, evergreen forest and larger trees. On the Madras coast, in contrast to the rest of India, the rain is precipitated during the retreat of the monsoon (sometimes referred to as the north-east monsoon), and October and November are generally the wettest months of the year.

In this brief survey of the physical features of India we have said nothing of her mineral wealth. There are very large coal-fields in Bengal and Bihar, whose output runs to millions of tons a year. Iron and manganese are worked in Bihar and the Central Provinces; in Bihar is also the most important source of mica in the world. Salt is obtained in large quantities from the Salt Range in the Punjab and the salt lakes in Rajputana, of which the largest is the Sambhar Lake. Building materials are obtainable in abundance, especially fine sandstones and marbles. Assam possesses oil-fields. In Mysore are valuable gold-mines.

CHAPTER II

The Peoples and Religions of India

FROM what has been said in the last chapter of the size and diversity of India, it is not surprising that her peoples should belong to many different races speaking different languages, and differing in type and character as much as or more than the French from the Germans, or the Dutch from the Italians. Differences of religion divide them even more strongly than do differences of race, but they are all Indians, and through the influence of their union under the British Raj,[1] are coming to regard themselves politically as one nation.

The total population of India proper (excluding Burma), as shown by the Census of 1931, is over 338 millions, or almost as great as the estimated population of Africa and North and South America combined. Over three-quarters of these millions live in the Provinces of British India, and less than one-quarter in the Indian States. Divided according to religion, there are 238½ million Hindus, 77 million Muhammadans, and only 20½ millions of other religions, in which are included Christians, Sikhs, Parsis, Buddhists, Jains, and between 7 and

[1] Raj means sovereignty.

8 millions of those primitive people who are entered as of 'tribal religion'.[1]

In order to understand something of the races and religions of India, it is necessary to go back for a moment to their history. One often hears it said that Indians and Europeans alike both come of Aryan stock. The Aryan invasions of India over the passes of the north-west are supposed to have taken place between 2000 and 900 B.C., but there was a prehistoric civilization of a high order in the Indus valley as far back as the 4th millenium B.C. It is thought that the Aryans first established settlements in the area between the Indus and the Jumna, and by degrees extended their territory over the whole of northern India, imposing themselves on the earlier civilization there. From this combination of civilizations grew up the religious and social system which has developed into Hinduism. It is Sanskrit, the language of the Aryans, which is the parent language of the modern tongues of northern and central India. Of these far the most widely spoken is Hindi, the vernacular of a great part of the north, together with Urdu, which is the *lingua franca* of the Muhammadans all over India. Urdu is really Hindi written in a Persian script, and incorporating many words of Persian and some of Arabic origin.[2] Other languages are Bengali, spoken in Bengal; Marathi, spoken in central India and parts of Bombay; Gujarati, in the north of Bombay and the western States; Punjabi, in the Punjab; and Oriya, in Orissa. These languages

[1] Over two millions, nearly all of them Muslims from the tribal areas of the North-West Frontier Province, were not enumerated by religion in the Census, and are therefore not included in the tables.

[2] The term Hindustani, originally applied to Urdu, is used in Vol. I. of the Census of 1931 to include Hindi also.



Fig. 3.—India, showing places mentioned in the text

bear much the same relationship to Sanskrit that French, Spanish, and Italian do to classical Latin. Arabic and Persian are the classical languages of the Muhammadans, as Sanskrit is of the Hindus.

The ideas and customs of the Aryans gradually penetrated to the south over the Vindhya Mountains, where the inhabitants were a smaller, darker race known as the Dravidians. The Dravidians also adopted Hinduism, but retained their own languages (of which the most widely spoken are Telugu and

Tamil) and many of their own customs and institutions. Telugu, Tamil, and Kanarese are to-day the chief languages of Madras and Mysore. In spite of all admixtures of different strains from innumerable later invasions, we can still distinguish broadly between the short, dark people of Dravidian origin in the south, and the taller and lighter-skinned type, with finely cut features, found mainly in the north.

You will notice that the women of the south do not drape their graceful dress, called a *sari*, over their heads, like the women of the north. One can learn to tell the part of India a woman comes from by the way she wears her sari, which is just a straight piece of material generally about six yards long.

In Assam and all along the sub-Himalayan country of the north-east we find another distinct racial type, the Mongolian, with flat faces, broad nostrils and slanting eyes. The merry hill people of Darjeeling are of the Mongol type. So are the short and sturdy Gurkhas, who come from the border state of Nepal (which is not part of India), and who enlist in such large numbers in the Indian army, of which they form some of the best regiments. The Mongolian type may also be traced among the Bengalis, the inhabitants of Bengal.

Many as are the differences between the peoples of the various provinces in race, religion, outlook, language, customs and dress, the large majority are united by the bond of Hinduism. At the present day more than two-thirds of the whole population of India are Hindus. They form the great majority in all the larger provinces of British India except Bengal and the Punjab, as well as in all the larger States except Kashmir. We may mention in passing

two very distinct and historic races of Hindu stock, the Rajputs and the Marathas. The ruling families of the large group of Indian States which together form the country known as Rajputana (south of the Punjab) are nearly all Rajputs, the most ancient clan being that of the Maharana[1] of Udaipur, who claims to be descended from the sun itself, and who can certainly trace back his ancestry for over twelve centuries. The annals of the Rajputs are full of tales of romance as well as of valour and of chivalry which challenge comparison with the annals of chivalry of any country in the world. Hundreds of thousands of Rajputs are to be found in the Punjab and United Provinces to-day in quite humble positions, but they still retain some of their old pride of ancestry.

The Marathas are a fighting race of more humble origin descended from cultivators in western India, the chief opponents of Mogul and later of British supremacy. Baroda, Indore, and Gwalior are now the most important Maratha states, and the Marathas still retain their fighting qualities, as shown by the records of the Maratha regiments in the Great War.

But Hinduism is not only a religion, it is also a social system which permeates the whole life of the people, and has no parallel in any other country. The earliest form of the Hindu religion is to be found in the Vedas of the Aryans, a collection of hymns and prayers, worshipping the powers of Nature, especially the rain, fire and the sun. The Vedas were written in Sanskrit, and are thought to date from about 1500 B.C. Gradually the priests of the Aryans, or Brahmans as they were called, obtained great influence, and the Vedas were

[1] Ruling prince.

followed by other sacred writings, the Brahmanas and Upanishads, explaining the duties of the Brahmans and introducing Brahmanism or the idea of a universal spirit. Under this priestly influence the early simple Vedic worship in course of time underwent a profound change into a complicated system, which divided the whole of society into hereditary groups or *castes*, and laid down elaborate rules of domestic conduct and ceremonial. These rules were drawn up in regular treatises, of which the best known is the Code of Manu, which dates from some time about the beginning of the Christian era. The institution of caste and the hereditary priesthood of the Brahmans have survived all through the centuries as characteristics of Hinduism.

According to Brahman teaching, Brahma came to be recognized as the universal spirit which pervades all things, and his three chief manifestations as Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer and Reproducer, but there are hundreds and even thousands of gods and goddesses in the Hindu pantheon, worshipped under different forms and in different parts of the country. Modern Hindu worshippers are mainly divided between followers of Vishnu and followers of Siva, and the white or red marks painted on the forehead and arms, especially common in South India, denote to which sect the wearer belongs.

Brahma is most commonly represented with four heads and four arms, showing that he is more than mortal, and Saraswati, his wife, as goddess of music, learning, and the arts; she is generally depicted as riding on a peacock. Vishnu has four arms, all of which hold symbols, one being a lotus flower; and his wife is Lakshmi, goddess of wealth, abundance,

and beauty. As goddess of beauty she sprang from the ocean like the Greek Aphrodite. Siva (also called Mahadeva, the great god) holds a trident, an antelope, and a noose. His wife is not only known as Parvati, goddess of beauty, but also as Kali or Durga the terrible, goddess of death and destruction, who must be propitiated by sacrifice, and to whom animal sacrifices are still offered in certain temples such as the Kali Temple in Calcutta. Siva also impersonates the reproductive power of Nature, and as such is widely worshipped in the form of a symbol called the lingam. One of his sons is Ganesh, who has an elephant's head, and is a bringer of good luck and very popular.

Vishnu is believed to have come down to earth to deliver men from the miseries of life, and of his nine incarnations or avatars, one was Rama, the hero of the great epic *Rāmāyana*, which was probably compiled in its present form about the fifth century B.C. It tells the tale of the adventures of Rama and his faithful wife Sita, who was carried off by the King of Ceylon and finally rescued with the help of the monkey-god Hanuman. A second incarnation is that of the hero-god Krishna, who is the central figure in the other great Hindu epic, the *Mahābhārata*, which records the struggles and battles between two sets of princes, the Pandavas and the Kauravas. There are many beautiful representations in metal-work and in stone of Krishna dancing or playing the flute. The scenes of his birth and childhood are connected by legend with the country round Muttra on the Jumna, which is visited every year by thousands of pilgrims. The *Mahābhārata* includes Krishna's ' Song of the Adorable ', called the *Bhagavad-gīta*, the best known of Hindu sacred

writings. It has been translated into English verse by Sir Edwin Arnold under the title 'The Song Celestial'. Devotion to Vishnu in his incarnations of Rama and of Krishna is probably the most popular form of the Hindu religion to-day, and every Hindu child, though he or she may receive no school education, learns something of the stories of the two great epics.

In the sixth century B.C., Hinduism was challenged by a new religion which arose as a revolt against the influence of the Brahmans and the tyranny of caste. This was Buddhism. Its founder was Gautama, a prince of northern India, who renounced the world and all its pleasures to seek a cure for the suffering of mankind. After many wanderings, as he sat in meditation under the Bodhi tree at Buddh Gaya, near the present city of Patna, he received enlightenment, and became known as Buddha, the Enlightened One. The remainder of his life was spent in teaching the new faith, that man may attain salvation by following the eightfold path leading to freedom from desire. His first sermon was preached at Sarnath, five miles from Benares, still a place of pilgrimage for Buddhists of all countries, where are the remains of many ancient monasteries and shrines, and where numbers of beautiful sculptures have been found, chief among them figures of the Buddha.

I have no space here to give an account of Buddhism, for in India without Burma its only adherents are some 400,000 of the hill people round Darjeeling and in Kashmir, though it is still the religion of millions in Burma, Nepal, and Ceylon, as well as in China and Japan. But the Buddhism of Darjeeling and Nepal is very different from the Budd-

hism of ancient India. A modern Buddhist temple may be easily recognized by the cloth and paper prayer-flags fluttering over it from tall bamboo poles, and the priests by their rosaries and their prayer-wheels, which they turn continuously as they walk along. 'Devil-dancing' with grotesque masks is a feature of the ceremonies in the Himalayan temples of to-day.

In its early days, i.e. from about 250 B.C. to A.D. 350, Buddhism prevailed over a large part of India, and some of India's noblest art treasures are the work of Buddhist monks. Let us look now at some of these.

The finest and most famous are the Caves of Ajanta in the state of Hyderabad. Here, at the head of a rocky valley over which tumbles a cascade, have been cut out of the solid rock of the cliff-face twenty-nine chambers, many of them entered by spacious verandas borne by carved columns. Some of them, the 'cathedral caves', were used as chapels, and have a vaulted roof and pillars separating nave from aisles. Others are monastery halls, also supported by pillars, with cells leading off them where the monks slept; the largest of the halls is no less than eighty-nine feet square. "For a thousand years pious hands, driven by religious zeal, chipped with chisel and mallet the living rock." Caves and verandas alike are decorated with sculptures, with carvings, and above all with painted frescoes which are the glory of Indian art. Critics speak of the sense of the miraculous that haunts Ajanta, of the wonder of the colour of the paintings, of their beauty of line, of their unique draperies, their vitality. "Marvellously beautiful, and powerful and great is the message of Ajanta that reaches

our hearts straight from the First Century." Yet into some of the caves daylight only enters for a short time each day, and the whole of this wonderful work must have been executed under extraordinary difficulties.

It was the custom of the Buddhists to erect great mounds, called stupas or topes, to enshrine relics of the Buddha or to mark some specially holy spot, as, for instance, the Dhamek stupa at Sarnath, where Buddha first gave his doctrines to the world. The Sanchi tope, about midway between Bombay and Delhi, is a magnificent example and, though it must be some 2000 years old, is in almost perfect preservation. It consists of a great dome-shaped mound surrounded by a massive stone balustrade enclosing the processional path round which monks and pilgrims walked reciting their prayers. The path is entered by four magnificent gateways of most original design, covered with exquisite carving telling the Buddha story in stone, and making the tope one of the most striking and picturesque monuments in the whole of India.

Buddhism declined as a religion in India because it was unable to resist the power of Brahmanism, and when, after a few centuries, Buddha was adopted as one of the incarnations of the Hindu god Vishnu, the Indian Buddhists became reabsorbed by Hinduism. Thus it is that some old Buddhist shrines have become Hindu temples, and on the same site one may find examples both of Buddhist and of Hindu art.

This is the case with the great group of rock-cut temples at Ellora, some of them Buddhist and some of them Hindu, which are among the world-famed sights of India. For a mile and a quarter a whole

hill has been excavated into a wonderful series of temples and monasteries which date from about A.D. 350 up till the thirteenth century. The most famous of them all is the Kailasa Temple, described by Sir John Marshall as the noblest Hindu memorial of ancient India. It is carved out from the summit of the hill. A huge mass of rock was left in the centre, and the temple proper, 164 feet long and 109 feet broad, chiselled out of it. The walls and roof are of the solid rock and are elaborately carved both inside and outside. In the courtyard surrounding the temple stand pillars, elephants, images of gods and goddesses, each separately carved from blocks deliberately left standing for this purpose when the rest of the rock was hewn away.

Hindus are justly proud of their ancient culture and civilization, and from the earliest times all through the centuries the priests or Brahmans have kept alive the traditions of Hindu learning and have indulged in subtle philosophical speculation and discussion. But mystical and philosophical Hinduism has always been the Hinduism of the few. The masses still worship idols of wood and stone, and make offerings to them lest harm befall. The few see in the idol only one of a myriad representations of the universal spirit, the one supreme power which is not only the soul of all nature, but of each individual. The individual soul comes from the universal soul, and will be reabsorbed into the universal soul, but it has first to work out its destiny by passing through a series of existences which are determined by its actions or *karma*, until it finally escapes the penalty of rebirth and attains its goal, Nirvana, of selfless absorption into the infinite. The world is but *Maya* or illusion, and there is no true happiness

except release from action and the annihilation of desire. Thus it happens that from time immemorial Hindu holy men have renounced all worldly possessions and have fled from their fellows, sometimes to some far Himalayan shrine, to spend their lives in meditation, caring neither for the virtues nor the vices of this illusory world. Many a Hindu ascetic or *sannyasi*, by the practice of certain physical and psychic exercises known as *yoga*, succeeds in training himself to pass into a kind of trance in which he remains motionless for hours, almost as breathless as a disembodied spirit, and as long as the trance lasts he feels that he has achieved 'non-attachment', and that he is at one with the soul of the universe.

The philosophical mystics are relatively few, but up and down India one may find many wandering priests or *sadhus* dressed in saffron-coloured robes and wearing rosaries of *tulsi* beads. They carry a begging bowl and live on the alms of the charitable. Then there are thousands of *fakirs* or religious beggars, who wander from place to place, wild-looking figures, almost naked and often smeared with wood ashes. Others seek holiness by practising self-torture, such as lying on a bed of spikes or holding the hand clenched till the nails grow through the flesh. The sacred city of Benares is a haunt of devotees of all kinds, and they are to be found in numbers at the big bathing fairs and Hindu holy places.

We have already said that Hinduism is not only a religion but a social system. Two of its chief features, the institution of caste and the hereditary priesthood of the Brahmans, go back to very early times, at least 3000 years. According to the famous law book known as the Code of Manu, which dates

from somewhere between 200 B.C. and A.D. 200, Hindus at that time were divided into four *varnas* or orders, according to their occupations: (1) the Brahmans or priests; (2) the Kshatriyas or warriors; (3) the Vaisyas or traders; and (4) the Sudras or servants, who were originally the non-Aryan tribes.

The Brahmans, the Kshatriyas, and the Vaisyas ranked, and still rank, as 'twice-born', and are entitled to wear the sacred thread, which is conferred on Brahman boys with a special ceremonial, after which they continue to wear it over the left shoulder for the rest of their lives. It is now considered doubtful whether the four divisions of Manu can be regarded as the four original castes, and some castes have probably a tribal origin; in any event in the course of time each trade and occupation among the Hindus has come to have a caste of its own, and there are now some thousands of castes and sub-castes, e.g. Baniyas or traders, weavers, barbers, potters, goldsmiths, blacksmiths, besides the many caste groups of the cultivating classes, such as the Jats and Kunbis, Ahirs, and so on. Each caste, like each individual, has its *dharma* or predestined duties. The members of one caste may not eat with the members of another caste, neither may they marry outside their own caste, though the rigidity of these restrictions has relaxed considerably of recent years. Still the institution of caste remains unassailable. As a man is born, so does he die. Among the masses his caste still largely determines his occupation in life and the society in which he will live. He may lòse his caste by breaking the caste rules, but he can never acquire a higher one.

The Brahmans are still at the head of the social

scale and still hold a position of great influence. They are by no means all priests any longer. Owing to their hereditary gifts of intellect and leadership, they are to be found in many high positions in politics and in the professions. Chatterjee, Banerjee, Mookerjee, Ayyar, Iyengar may be mentioned as among the commonest Brahman names. Those who are still priests retain all their old power over the masses of the people. By them they are respected and above all feared, for is not the curse of a Brahman the direst misfortune, which may be visited on the unfortunate object of his wrath even in future incarnations? The priests are therefore fed and paid not only on festivals, but on every occasion of importance in the family.

A Brahman may not take food that has been cooked by anyone but a Brahman, but *he* may give food and drink to any other caste. Most strict Brahmans are vegetarians, but in Bengal they eat fish. They do not eat either poultry or eggs. There is considerable variation in the rules regarding food among different Hindu castes in different parts of the country. Many are vegetarian, yet some very high castes eat mutton and goats' meat. But no Hindu will eat beef. The reason for this is that from time immemorial the cow has been revered as a sacred animal. It is one of the oldest characteristics of Hinduism. A Hindu will not kill a cow, no matter how sickly and useless it may have become, although, according to Western ideas, to kill it would be thought more merciful than to allow it to linger in pain. There are thousands of useless cows all over India.

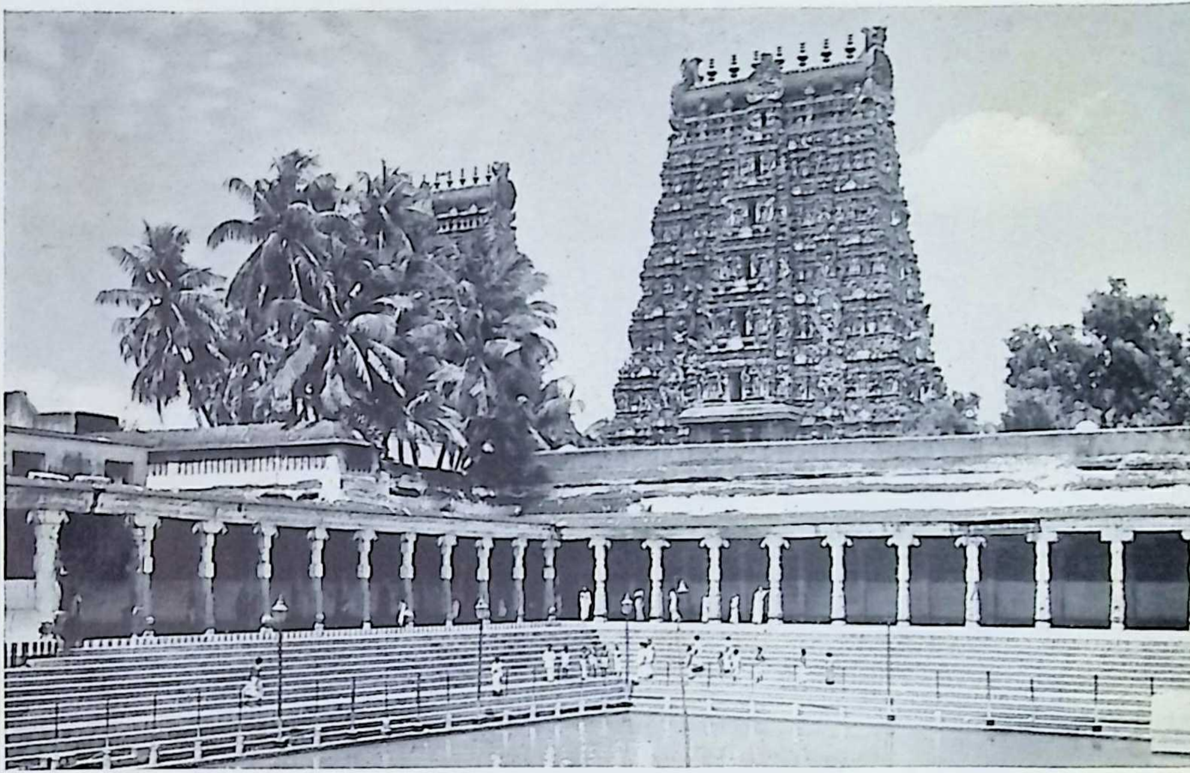
Among the Hindus, marriage is almost universal; it is regarded not as a contract, but as a sacrament.

By semi-religious custom it takes place often at a very early age.

The birth of a son in a household is a cause of great rejoicing, as it is enjoined upon every Hindu that he must have a son to assist at his funeral rites, or he may suffer in his next rebirth. Cremation is the universal practice, and it is the duty of the son to light the funeral pyre, and to repeat special sacred verses or *mantras* recited by the priest at the Sradh ceremony later. If a man has no son, it is customary for him to adopt one, and the adopted son then becomes legally just like his own child. Or he may take another wife in the hope of an heir. Polygamy is allowable, but actually there is very little polygamy at the present day. On the other hand, a Hindu widow is not allowed to remarry, and her lot is very hard, for she does not inherit her husband's property, and merely has the right of maintenance in the household of her husband's family. We shall return to some of these features of Hindu life in a later chapter, but enough has perhaps been said to show how closely the life of the community at every turn is bound up with the sanctions and customs of its ancient religion.

Hindu shrines and Hindu holy places are scattered all over the land of India, often in the most picturesque surroundings, for their founders had a quick eye for the wonders of Nature.

From the village godling smeared with red paint to the magnificent temples of the south, such as at Tanjore on the Cauvery, or at Madura, all alike are witnesses of the hold of the religion over the lives of the people. The Dravidian or southern style of Hindu architecture is very different from that of the north. In the north the old temples are com-



THE TEMPLE AT MADURA (SOUTH INDIA)

The Tank of Golden Lilies and, behind, the lofty sculptured *gopurams* (gateways)

By courtesy of Indian Railways Bureau

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paratively small, in shape somewhat like a steeple, crowned by a circular coping stone. The southern temples are on a much larger scale, with great towers, sculptured with a wealth of detail, and are set in spacious courtyards entered through lofty gateways or *gopurams*. The great temple at Tanjore is considered the most beautiful of them all, as well as one of the oldest. It dates from early in the eleventh century, according to the Tamil inscriptions on its base, and its magnificent storeyed tower rises to a height of nearly 200 feet.

In the later Dravidian temples, court after court has often been added round the original shrine, each more imposing than the last, so that the gopurams in the outermost wall may quite dwarf the tower of the original temple. This is the case at Madura, where one of the four outer gopurams is 152 feet high. In the centre are the two main shrines dedicated to the god Siva and the goddess Minakshi and approached by long corridors. In one of the courts is the Tank of Golden Lilies, but the most striking feature of the temple is the Hall of a Thousand Pillars with its wonderful sculptured decoration. Tanjore and Madura are only two of many famous temples of the south.

We mentioned in the first chapter that Hardwar, where the River Ganges emerges from the mountains, and Allahabad, where it joins the River Jumna, are both famous places of pilgrimage. Bathing in water as a purification is a great feature of Hinduism. Nor is the Ganges the only sacred river. The Godavari holds in western and central India something of the same place that the Ganges holds farther north, and the city of Nasik on the Godavari is only less holy than Benares. Here

about 1300 families of Brahman priests are settled, and they keep the records of the pedigrees of all the noble Hindu families of India. To these records the Maharaja Gaekwar Sayaji Rao of Baroda owes his throne, as, when his predecessor was deposed, it was at Nasik that proofs were found of the young prince's descent from a former Gaekwar.

But it is the sacred city of Benares which is still the heart of Hindu India, as it has been since prehistoric times. It is mentioned in both the great epics, the Mahabharata and the Ramayana, though none of its ancient temples exist to-day. More than a million pilgrims visit it every year to purify themselves in the sacred Ganges water, and many of the pious go to Benares to end their days. All along the riverside are flights of steps or *ghats*, leading down from the famous palaces and temples of the city, some of them half in ruins, to the waterside. On the steps sit the priests under large mushroom-like umbrellas, and the pilgrims make their offerings to them as they walk down to bathe in the river in the early morning. The women bathe in their saris and change them most skilfully afterwards. It is an unforgettable sight, above all on days specially auspicious for bathing, the view of Benares from the Ganges at dawn, with the medley of colour of the crowds of men, women and children on the ghats and in the water, with the towers of many temples behind them, and the slender minarets of the mosque of the Mogul emperor Aurangzeb still dominating the city in the distance. It is fascinating, too, to wander from the ghats through the narrow lanes round the famous Golden Temple and the 'Well of Knowledge', and to watch the pilgrims, the fakirs, the sellers of oil, of flower offerings, of

small brass idols, and of vessels to carry home the holy Ganges water.

We said that many pious Hindus come to end their days at Benares. At the burning ghats are cremated the bodies of those who are privileged to die in the sacred city of Kashi (the Hindu name for Benares), and their ashes are thrown into the river. As the visitor glides past in his boat, he is quite sure to see the smouldering flames of the funeral fires.

Yes, it is to Benares that one must go to see and to feel what Hinduism means to the masses of the Indian people. For the educated it has been profoundly modified by modern thought, but for the millions it still transfuses life as it has done all through the centuries.

Another offshoot of Brahmanism is Jainism, which is as old as Buddhism and has survived in India till the present day, while Buddhism has almost disappeared. The Jains are a sect of the Hindus rather than a separate body, and recognize the Brahmans as priests. Their founder, Mahavira, who lived in the sixth century B.C., became known as Jina the Conqueror because he had conquered desire. He preached complete abnegation of self as the only way to escape from the endless cycle of rebirth, and, above all, he forbade his followers to kill or injure any living thing. The Jains believe that every form of life is sacred, and that even the minutest animals have souls; many of them will not eat after sunset lest they should unwittingly kill some small insect. It follows that they are vegetarians as regards diet. They still maintain hospitals for old and maimed cattle, called *paranjipols*. The Jains were great builders (temple building being accounted by them

of merit), and many Jain temples are to be found over India. The most famous are the Dilwara temples at Mount Abu of the eleventh and thirteenth centuries, in which the ceilings and columns are entirely covered with exquisitely fine carving. Characteristics of Jain architecture are the carved brackets, the elaborate workmanship of the pillars, and the wealth of ornamentation and delicacy of detail.

There are still more than a million Jains. They are on the whole a wealthy and a very charitable community. Most of them are traders and live in the trade centres of western India.

A great feature of Hinduism is its broad tolerance. Within the limits of caste, the worshipper of Siva, or the worshipper of Vishnu, the philosophical ascetic, or the simple villager who lives in fear of his local deity, all are accepted in the fold of Hinduism, and are free to worship as they please. All through the centuries religious persecution among the Hindus has been almost unknown.

I said within the limits of caste. But outside those limits there is still a great mass of people, estimated in the 1931 Census at some 50 millions, who are outside the caste system and yet who are connected with the Hindu community. These unfortunate people are known as the Depressed Classes, and are often referred to as the Untouchables. This name has been given to them because their touch, even their very shadow, is pollution to an orthodox Brahman of the old school, of whom many are still to be found, especially in south India. They may not enter the same temples, may not use the same wells, frequently may not sit in the same schools as the high-caste Hindu. Woe to the Untouchable

who has the misfortune to offend the susceptibilities of an orthodox Brahman!

They are not treated with uncompromising ostracism all over India, but everywhere it may be said that water will not be accepted from them by the higher castes, and that it is they who do all the sweeping, whether of roads or of private houses, all the scavenging, and all the unpleasant menial tasks. They themselves are divided into caste groups; besides the sweeper class (which includes many of the best ayahs in European service), there are the *dhobis* or washermen, the *chamārs* or tanners of hides, and many other divisions. Even the village has its menials, and the sweeper and chamar are not allowed to draw water from the well, but depend on someone to fill their pitchers. Nowhere are they treated with respect. Small wonder that many an Untouchable might be taken for the Inferiority Complex personified. Small wonder that in south India, the stronghold of Brahman orthodoxy, the Christian missions have received converts by the thousand from the Depressed Classes!

But it seems as if at last the clouds of oppression were lifting. Most provinces now insist that publicly managed schools should be open to the Depressed Classes, or Scheduled Castes, as it is proposed to call them. With education, though as yet only a very small number are educated, they have found leaders, and they are beginning themselves to realize their position and to demand equality. Certain Hindu social reformers have been working for many years now on their behalf, and their work has begun to bear fruit, culminating in Mr. Gandhi's threat to fast unto death if the Depressed Classes were to be barred off from other Hindus in the electorates of

the new Constitution. Since then, the movement to permit their entry into the temples and to remove their other disabilities has gained fresh impetus, and it is supported by many high-caste Hindus, including many liberal-minded Brahmans. Mr. Gandhi has conducted an intensive campaign for the removal of 'untouchability' in several provinces.

Among modern reform movements in Hinduism two must be mentioned: the Brahmo Samaj and the Arya Samaj. The Brahmo Samaj, a very small theistic community closely akin to the Unitarians, was founded in Bengal in the nineteenth century by the great reformer Ram Mohan Roy, who rejected caste, idol worship and child marriage. His little band of followers, who came from the intellectual élite of Bengal, have played a part in the cultural and public life of India out of all proportion to their small numbers. Dr. Rabindranath Tagore and Sir Jagadis Bose, F.R.S., belong to this community.

The Arya Samaj also rejects idols and caste, but believes in a return to the Vedas as the unique source of divine inspiration; it makes a far more popular appeal than the Brahmo Samaj, and now has nearly one million adherents, chiefly in the Punjab and United Provinces.

From the Hindus we must turn to the Muhammadans, who are only a third of their number, but who yet form a minority of some 77 millions.

The Muhammadans, or Muslims as they are often called, are followers of the Prophet Muhammad, who was born at Mecca in A.D. 570 and died at Medina in 632. Their religion, the religion of Islam, presents many a sharp contrast to Hinduism. Whereas the Hindus recognize many gods, or at any rate many manifestations of one god, the

Muhammadans recognize one God, Allah, and one God only. The essence of their creed is: " There is no god but God, and Muhammad is the Prophet of God." While the great mass of Hindus worship idols, the Muhammadans not only abominate idols, but object even to the representation of living creatures, and decorate their buildings entirely with floral and geometrical designs. The Hindus are divided into groups by caste, the Muhammadans admit no distinction between man and man, whatever his birth, race or colour; they have no definite priesthood. The Hindus reverence the cow, and the Muhammadans slaughter the cow. It will thus be seen that causes of antagonism between Muslim and Hindu are not far to seek, should anything occur to inflame passion on either side, especially among the ignorant; but strange to say, it is the difference in regard to the cow which most commonly leads to conflict. The people of the two religions may live peaceably side by side for years, then all at once there will be an outbreak and senseless, ruthless murders follow; sometimes general rioting with great loss of life. The original cause of the trouble is most usually the killing of a cow, or the passing of a Hindu procession with music in front of a Muhammadan mosque, or of a Muhammadan procession past a Hindu temple. Of recent years some communal rioting has had a political origin. Among the educated classes, it is not differences of religion, but rival claims for posts under government and representation in the legislatures which cause bitterness of feeling between the two communities. Most nationalists are working for the sinking of all communal differences, but the Hindu-Muslim question remains one of the great problems of India.

In the Koran, the Muhammadan Bible, four duties are enjoined on pious Mussulmans: (1) daily prayers, especially at daybreak, noon and sunset; (2) giving of alms; (3) keeping the fast of Ramazan; and (4) the making of a pilgrimage once in a lifetime to the Holy City of Mecca. It is a common sight to see a Muslim leaving off his work to prostrate himself in prayer.

All Muhammadans eat meat, including beef, but the flesh of the pig is unclean to them. The drinking of wine or of any intoxicating liquor is forbidden. So also is the lending out by them of money at interest. As a result of this, nearly all the money-lenders of India are Hindus, but unfortunately the Muhammadan is not forbidden to borrow; hence another source of friction between members of the two communities.

The Muslim religion was introduced into India towards the end of the twelfth century by invaders from the north-west. For more than 200 years these invasions were repeated at intervals, and by the end of the sixteenth century Muhammadan rule and culture extended far into south India as well as over the north. Muhammadanism is essentially a proselytizing religion. The Muhammadans in India to-day are partly descendants of the invaders of the past, and partly of the peoples converted by them. To the first class, as we should expect on historical grounds, belong the Pathans, the tall, muscular and finely developed people, mainly found in the North-West Frontier Province, who are closely allied to the Afghans and the frontier tribesmen. To the second class belong the Muhammadan Rajputs of the Punjab and also the Muslims of Bengal, who are of a very different physical type.

Many Muhammadans may be recognized by the wearing of the fez, the characteristic Muslim head-dress, while in the north the women wear baggy trousers, tight below the knee.

The Muhammadans are still mainly concentrated in the north of India. The North-West Frontier Province is almost entirely Muslim; they form 56 per cent of the population of the Punjab, 54 per cent in Bengal, and nearly 14 per cent in the United Provinces. They are in a majority in Sind, and in the states of Kashmir and Bhopal. In Bombay and Madras their numbers are relatively insignificant, and here communal ill-feeling is happily absent. Among the Indian States, it is interesting to note that Hyderabad has a Muhammadan ruler though the majority of the population are Hindus, whereas Kashmir has a Hindu ruler though the large majority of the people are Muhammadans.

Polygamy is allowed according to both religions, but the number of legal wives a Muhammadan may have is limited to four. In practice in India to-day there is very little polygamy, partly owing to economic reasons, and partly to the growth of public opinion. It is almost confined to the members of some ruling families of the States, and a small number of wealthy landowners, both Hindu and Muhammadan.

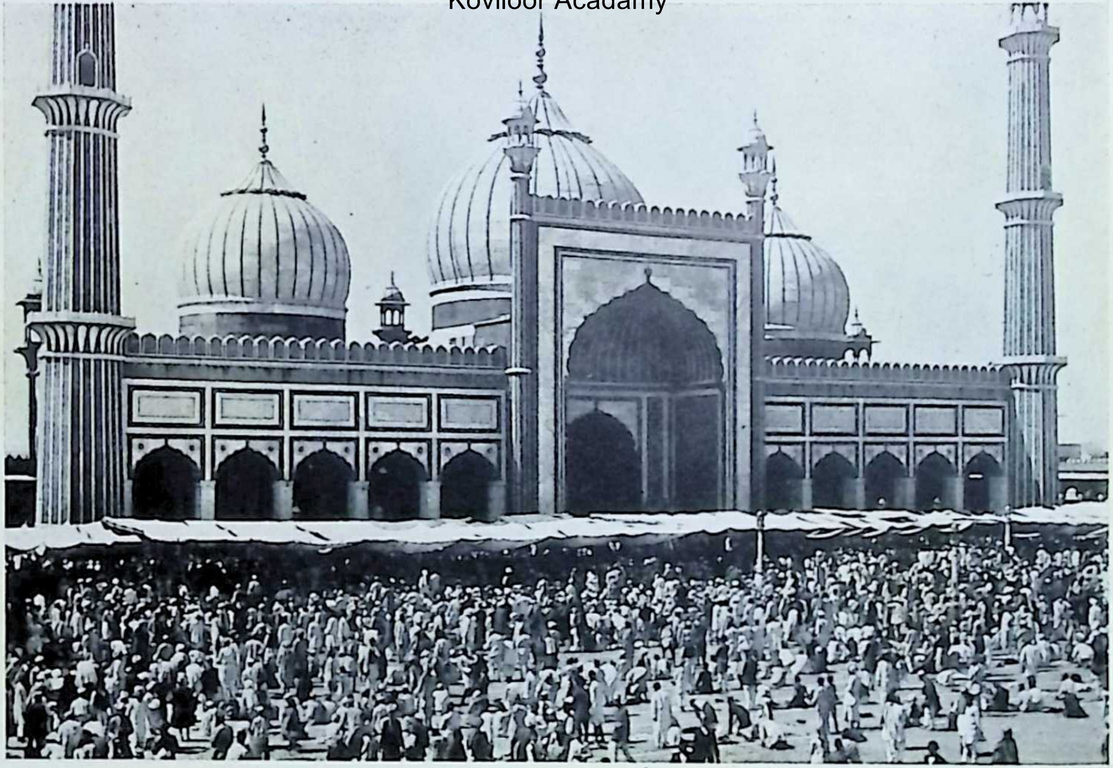
The custom of *purdah*, which is still widely observed in India, is the seclusion of girls and women after eight to twelve years of age from all men, except the members of their immediate family. The practice was introduced into India by the Muhammadans as a semi-religious observance. It has been adopted by a large number of Hindus,

especially in northern India, originally probably as a protection for their womenfolk, and later as a sign of social standing, as, for instance, among the Rajputs. There is no purdah among the hill people of Darjeeling and Assam, and little among the peasants of Kashmir.

In its strictest form the observance of purdah means complete seclusion of the women, and many of them hardly ever leave their homes, even to meet other women. Others, with whom the observance is less rigid, may go about if they do not meet men, but when they do so they travel by carriage, car or train with drawn blinds, or, if they must walk in a public place, they envelop themselves completely in a bag-like garment called a *burka*, with two slits for the eyes.

Among the wealthier classes the women of the household may have a high-walled garden reserved for their use. It is the Muhammadan women of the poorer middle class who suffer most severely from this custom of purdah, and who may have to spend their whole lives in a few ill-lighted, ill-ventilated rooms. Many of them fall victims to tuberculosis and to deficiency diseases, due to lack of sunlight. For all, both rich and poor, it cannot fail to cramp life, both physically and mentally, though some purdah women have extraordinary sweetness and dignity.

But one must not think that the custom of purdah prevails all over India. The lowest classes among the Muhammadans do not observe it; their women move about freely and work outdoors either in groups or with the men. In south India, where the custom never took root, purdah hardly exists, even among high-class Muhammadans; in Bombay there is very



THE JAMA MASJID AT DELHI ON A DAY OF FESTIVAL

The beautiful Mosque built by Shah Jahan

By courtesy of the High Commissioner for India

Facing p. 42

little. Each year now sees more and more of the families of the educated classes breaking away from the custom, first when on holiday, and later, perhaps some considerable time later, at home, a far greater ordeal, involving, as it does, facing the comments and criticisms of friends and relations of the older generation.

Among the Hindus, purdah has been weakening still more rapidly in recent years. Mr. Gandhi has used his influence against it, and a number of women, especially in the orthodox province of Bihar, broke purdah in order to devote themselves to the nationalist cause.

A Muhammadan mosque presents a striking contrast to a Hindu temple. It has no shrine, no idol, no sculptured figures. Built facing towards Mecca, it is very simple in plan. Domes are a characteristic feature, and by them a mosque can be recognized from a distance. There are generally three domes roofing a narrow hall, which has arcades opening on to a courtyard. The courtyard may or may not be walled round, and often has minarets at the corners, from which the faithful are summoned to prayer. The interior of a mosque is empty, except sometimes for a low dais from which prayers are recited, and on all special occasions worshippers fill both hall and courtyard. It is a wonderful sight to see the beautiful Jama Masjid in Delhi crowded with worshippers on a Friday morning, the special day of prayer. You will notice that there are no women among them. The Jama Masjid was built by the Emperor Shah Jahan in the seventeenth century, and is one of the finest mosques in India, with its raised courtyard approached by grand flights of steps and entered by

three great gateways in the centre of each side. The domes are of white marble striped with black, and the rest is red sandstone. Seen in the glow of the sunset, its outlines are marvellously graceful.

The ruins of the oldest mosque in India may still be seen fourteen miles from the present city of Delhi at the Kutb, where it was built after the capture of Delhi in 1193 by the first Muhammadan conquerors. The screen of noble arches still stands, decorated with beautiful tracery. Later, the courtyard was surrounded with a cloister formed of Hindu and Jain pillars carried off from neighbouring temples. These pillars show the rich ornamentation of Jain work; but most of the figures on them have been defaced in accordance with the Muslim objection to the representation of living things.

Unlike the Hindus, the Muhammadans bury their dead, and many of their finest monuments are tombs, to some of which we shall refer later. All round the neighbourhood of Delhi we may read the record of past dynasties in the tombs scattered over the countryside.

There still remain several important religious communities among the peoples of India of whom we have as yet made no mention.

The Christians now number nearly 6 million, including Europeans and Anglo-Indians, the name given to persons of mixed stock, European and Indian, who form a community of their own. A very large number of them are employed in railway work of different kinds. They form only a very small proportion of the total Christian population—less than 120,000 in 1931. More than half of all the Indian Christians are to be found in south India, in the province of Madras and in the states of

Travancore and Cochin. Some of them are known as Syrian Christians, a very old Christian community, descendants of Nestorian refugees from Syria who landed on the Malabar coast in the fifth century, and of their Hindu converts; but the large majority are converts to Christianity during the last sixty years, mainly from the Depressed Classes or from aboriginal tribes, and their descendants. Of the 6 million Christians in India, nearly half are Roman Catholics.

Then there are the 4 million Sikhs, whose religion arose as an offshoot of Hinduism in the sixteenth century, and who are to be found almost entirely in the Punjab and neighbouring States. The founder of their religion was Nanak, known as the first *Guru* (teacher). He died in 1546. Later, the Sikh brotherhood was organized on a political and military basis, and was the dominant power in the Punjab until its annexation.

The Sikhs reject idols and have no caste. The principles and doctrines of their faith are recorded in their holy book called the Granth Sahib, which is kept in the Golden Temple at Amritsar, and is the central object of their devotions. Day and night, without ceasing, priests read from the sacred writ. Amritsar is the religious centre of the Sikhs, and its Golden Temple their most famous shrine. The temple stands in the middle of a sacred tank, and owes its name to its roof, which is entirely covered with sheets of gilded copper. The Sikhs are a fine, well-built people; they do not cut their hair, do not drink intoxicants, and do not smoke. They have no purdah and no child-marriage. A Sikh may usually be recognized by his beard, which he often twists round a band under the chin. His name very fre-

quently ends in Singh (lion). The Sikhs have a natural aptitude for mechanical work, and provide a very large number of the Calcutta taxi-drivers. They are to be found in small numbers in most of the cities of India.

They form a very important minority in the Punjab and have a strong communal feeling, based on memories both of their former political power and of their persecution by the Muhammadans. They feel that they are entitled to a larger share in the government of the Punjab than their numbers alone would justify. Several of the small States bordering on the Punjab are mainly Sikh by population, and among ruling princes they can count the Maharajas of Patiala, Kapurthala, Jind, and Nabha.

A small but by no means unimportant group in India are the Parsis, who live for the most part in the Bombay Presidency. As their name implies, they came originally from Persia. They are the modern followers of Zoroaster. In the eighth century their ancestors fled from persecution in their own country, and found refuge and freedom to worship as they pleased on the hospitable shores of India. Every Parsi temple still has its sacred fire, which is tended by the priests and never allowed to go out. Fire is regarded as the emblem of God. In order not to pollute the elements, the Parsis do not burn or bury their dead, but expose them to be devoured by birds in specially constructed towers known as 'Towers of Silence'. The Parsis of the present day are a very wealthy, very generous, and highly educated community. Although there are only some 100,000 of them, they include many of the most successful men in commerce, industry and public life in India,

while Parsi ladies have long been among the most advanced, the most travelled and best educated of Indian women. The Parsis may be recognized by their fair skin. The men generally wear a special type of hat; the women drape the sari from the right shoulder instead of the left, and have a long blouse piece which shows below the waist.

Before closing this chapter on the peoples of India, so varied in their origin, their traditions and their culture, we must say something of the 7 to 7½ millions of the aboriginal tribes classified as of tribal religion in the Census Report. These primitive people are the descendants of those who fled into the forests from successive invaders, or whose remote fastnesses were never reached by them, and who have continued to live on the roots and fruits of the jungle, to worship in their primitive manner, and to lead their simple lives untouched, or almost untouched, by the changing civilization of the centuries. Forest born and bred, they differ in many ways from the inhabitants of the plains. Most of them have never reached the stage of regular agriculture. They neither know nor care what goes on in the outside world; but in forest lore and in the tracking of wild animals they are unrivalled. Timid and wild, they are most familiar to the forest officer and to the sportsman, who have often cause to appreciate their almost more than human powers of sight and hearing.

They are to be found in all the forest regions, in the Nilgiri Hills, in the forests of the Central Provinces and Bihar, in the Chittagong Hill tracts, and in large numbers in the hill jungles of the east of Assam where no invader, Aryan, Mongol, or European, ever penetrated.

CHAPTER III

India's History

WITH the exception of China, no country of the world can boast a civilization as ancient and continuous as that of India. There are few imperishable records of ancient India like those of ancient Egypt, but the excavations at Harappa and more recently at Mohenjo-daro in Sind have revealed evidence of an advanced civilization in the Indus valley as far back as the third or fourth millennium B.C. Wide streets and well-built houses, stairways, bathrooms, even underground drains, metal implements and pottery, finely engraved seals, and gold and silver ornaments, have been brought to light at Mohenjo-daro.

At the time of the 'Aryan' invasions in the middle of the second millennium B.C., Harappa and Mohenjo-daro appear to have been already deserted, and all that we know further of the story of ancient India lies enshrined in her early literature, beginning with the Vedas.[1] It is from that literature, and in particular from the two great epics, the Ramayana and the Mahabharata, that we gain a picture of India's social, religious and political life before the dawn of exact history.

Not until the seventh century B.C. (about 100

[1] See Chapter II, p. 22.

years before the time of Buddha) do we enter on the era of historical knowledge when the traditions recorded in the early literature, whether Sanskrit, Pali, or Tamil, are supplemented by inscriptions, by monuments and works of art, by coins and historical writings, and by the accounts of Greek and Chinese travellers.

To give any connected account of India's chequered history would be quite beyond the scope of this book. The number of principalities and powers has been almost past counting. Hundreds of dynasties have flourished and decayed. The story is one of ceaseless internal wars between different kingdoms, of ceaseless invasions from the outside. From time to time a strong imperial power arose which gained dominion over a great area, but split again into separate States after a period of years. It was not until the days of British rule that the whole of India came under one suzerainty.

In this chapter we can therefore only attempt to touch on some of the outstanding events and most striking personalities in the story.

The history of India is largely a history of invasions. From the so-called Aryans of prehistoric times to the army of Nadir Shah the Persian in the eighteenth century, successive hordes of invaders have come over the passes, Greeks, Scythians and Turks, Huns, Afghans and Mongols.

The first invasion of which the date is certain is that of Alexander the Great in the year 326 B.C. He crossed the Indus by a bridge of boats, and advanced to Taxila, "a great and flourishing city", where he was hospitably received. Taxila, wealthy, populous and well-governed, was the chief seat of learning in north India, to which thronged students

from far and near. The excavations of its site have yielded many treasures. Alexander next crossed the Hydaspes (Jhelum), and met and defeated the army of the giant King Porus. When asked by Alexander how he wished to be treated, Porus, though captured and wounded, proudly replied, " As a king ", and his request was royally granted. With characteristic daring, Alexander followed down the Punjab rivers to the sea, and made his way back overland to Persia. His invasion had little influence on India, but the details of Indian life described by Greek officers are full of interest. The formation of Greek kingdoms in western Asia brought contact between India and Europe, and later invasions left distinct traces of Greek art in the north-west, especially in the famous Græco-Buddhist sculptures of Gandhara.

It was just after the time of Alexander that the first great empire arose in India, the empire of the Maurya dynasty, extending over the whole of the north as well as Afghanistan. The founder of the empire was Chandragupta, to whose court at Pataliputra (near Patna) the Greek Megasthenes was sent as ambassador. From the accounts of Megasthenes and others we learn how extraordinarily highly-organized were Chandragupta's army and government. The grandson of Chandragupta was Asoka, most famous of the Mauryan kings, and one of the two greatest monarchs of Indian history, the other being the Mogul emperor Akbar, contemporary of Queen Elizabeth. Asoka reigned from 273 to 232 B.C. He became an ardent convert to Buddhism, and sent his missionaries far and wide. It was through his influence that Buddhism spread over the greater part of India, into Ceylon, where it has never lost its hold, and beyond, until it be-

came one of the great world religions. We have an intimate knowledge of Asoka's reign and of his character from the wonderful edicts engraved on rock and pillar which still tell his story and give his message to the world. "Wherein consists the Law of Duty?" we read inscribed on one of his pillars. "In these things—little impiety, many good deeds, compassion, liberality, truthfulness and purity."[1] And the solid rock bears witness to the task he set himself, "I am ready to do the people's business in all places. . . . For the welfare of all folk is what I must work for."[2]

It is from the wide distribution of the edicts that we know how great was Asoka's empire. They are found in the north-west of the Punjab, they are found as far south as Mysore, on the west coast and on the east. The whole of India, except the Tamil States in the far south, must have owed allegiance to Asoka.

One of his pillars is still to be seen at Delhi, polished so perfectly that it looks almost like metal. How noble was some of the sculpture of Asoka's time may be judged from the few examples which have come down to us. The best known is the magnificent 'lion' capital of a column found broken at Sarnath near Benares, the site where Buddha preached his first sermon. It has been described as unsurpassed by anything of its kind in the ancient world. The great Buddhist stupa at Sanchi, to which we have already referred,[3] probably also dates from this period, or very little later.

We must leave the reign of Asoka and, skipping several centuries of fresh invasions and lesser dynasties, pass on to the days of the great Gupta Empire,

[1] Pillar Edict II. [2] Rock Edict VI. [3] See p. 27.

which flourished roughly for 200 years from about A.D. 320. The Golden Age of the Guptas, as it is often called, was distinguished as much for its just and humane government as for its art, literature and science. Samudragupta, the second Gupta monarch, made himself master of the greatest empire since the days of Asoka. On the coins of his time we have records of his skill in music and song; but it is his son Chandragupta II, better known as Vikramaditya, who is specially associated with a great renaissance of Hindu learning. The Sanskrit language was revived, and the text of many of the sacred books of classical Sanskrit literature date from this time. There were mathematicians and astronomers of distinction who showed an intimate knowledge of Greek science, but of the " nine gems of Vikramaditya's court " the most famous was the poet Kalidasa, whose play *Sakuntala* still delights audiences to-day, both in the East and in the West.

In art, whether architecture, painting, or sculpture, the Gupta artists and craftsmen were of the first rank. Few remains of Gupta architecture have survived the Muhammadan conquests of later years, but a small temple at Deogarh in the United Provinces gives some idea of it, while many beautiful Gupta figures and reliefs have been found at Sarnath. Much of the best work at Ajanta (which we have described in the previous chapter) belongs to this period. The famous Iron Pillar at Delhi, now standing in the court of the Kutb Mosque, shows the skill of the Gupta workmen in metal. This pillar, nearly twenty-four feet high, is a forged bar of pure iron, elaborately moulded at the top, which shows no sign of rust after sixteen centuries.

We have a unique record of Vikramaditya's reign

in the journal of Fa-Hien, a Buddhist pilgrim from China, who gives a picture of a country rich and prosperous, with rest-houses for travellers on the highway, and a free hospital in the capital, Pataliputra. Fa-Hien came to India to visit the holy Buddhist shrines; but steadily and peacefully the Hindu renaissance had already begun the conquest of Buddhism.

The Gupta Empire was in its turn swept away by Huns from central Asia, and for several hundred years no great power asserted its dominion. The reign of one notable Buddhist king, Harsha, stands out in the seventh century. It is revealed to us by Hiuen-Tsang, most learned and dauntless of Chinese pilgrims, who spent eight years in Harsha's dominions and gives innumerable details of interest about India. For the rest we have a vision of countless small dynasties with ever-changing boundaries. Among the Dravidian kingdoms of the south, the Cholas rose to supremacy over the Pallavas, whose wonderful temples in the holy city of Conjeevaram and at the Seven Pagodas remain among the finest, as well as the oldest, examples of Hindu architecture in south India.

Between the years A.D. 700 and 1000, Buddhism became more and more completely effaced by Hinduism. The Brahmans regained all their old power with a Brahmanism more complex than ever before. At the same time a great religious change came over the peoples of central Asia, destined profoundly to affect the future of India. There in the seventh century the prophet Muhammad preached his new religion of monotheism and conquest. Soon all Arabia followed his teaching. The armies of Islam swept victoriously both to the east and to the west.

The Muhammadan religion spread rapidly through western and central Asia, and we enter on a new era of Indian history, the age of Muhammadan empire.

Mahmud of Ghazni, a Turk, was the first Muhammadan invader. In A.D. 1001 he made the first of several raids into India, slaying those who opposed him, carrying off slaves and untold booty. But it was not till nearly the end of the twelfth century that Muhammad of Ghor, an Afghan chieftain, advanced with a mixed army of Turks, Afghans, and Persians through the Punjab towards the fertile plains.

The defenders of India against the invaders were the Rajputs, the gallant warrior clans of ancient lineage, whom we have already mentioned. Their chief was the romantic Prithvi Raja, one of the most picturesque figures in Indian history, who ruled over the country round Delhi. He met and defeated the invader on the plain of Panipat between Delhi and the Himalaya, near the famous legendary battlefield described in the Mahabharata, where the fate of India was destined so many times to hang in the balance. Next year Muhammad of Ghor came back with a larger army. In spite of their bravery the Hindus were no match for the dashing horsemen of the north. Prithvi Raja was captured and slain. Raja Jaichand of Benares met the same fate. In a few years the armies of Islam, under Muhammad of Ghor's general Kutb-ud-din, had subdued most of India north of the Vindhyas. Delhi was captured in 1193, and there, close to Kutb-ud-din's mosque, still stands the magnificent pillar of victory, begun by Kutb and finished by his successor, towering triumphantly over the plain. This remarkable tower, known as the Kutb Minar,

238 feet high, with a spiral staircase inside, looks as fresh in colour and as sharp in outline to-day as if it had just been built. It is ornamented with bands of verses from the Koran, which make an exquisite decoration, and its five storeys are all different in form.

Kutb-ud-din became the first Sultan of Delhi and the founder of the first Pathan[1] dynasty in India, which was followed by others, Khilji, Tughlak, Lodi, for over 300 years. Cruel and fanatical were all, or nearly all, of these rulers. The images used in Hindu worship inflamed them to fury. Not only did they systematically destroy Hindu temples, they slaughtered thousands of their Hindu subjects, and practised barbarous cruelties in their own households, even on their own families. Stories of massacre are without end. The tale of the first sack of Chitor, the Rajput capital, by Sultan Ala-ud-din in 1303, is one of the most celebrated in the annals of the Rajputs. Ala-ud-din claimed the beautiful Princess Padmani, and all the Rajput women, including Padmani herself, performed the terrible rite of *jauhar*—the sacrifice of death by fire—marching into a flame-lit subterranean chamber while their men fought to the last.

The ablest of all these early sultans was Muhammad Tughlak, whose empire of twenty-four provinces extended far into south India. The ruins of Tughlakabad, Muhammad Tughlak's grim citadel, built of great stones uncemented by mortar, may still be seen a few miles from modern Delhi, and his massive fortress-like tomb stands just outside the walls. After his death the empire weakened. Separate

[1] Pathan was the name given to the Afghan invaders after they settled in India.

Muslim States established themselves in the Deccan and Bengal, while a strong Hindu kingdom, Vijayanagar, rose in the south, which flourished for two centuries, and of which some palaces and temples still survive.

Before long, succeeding sultans found themselves, in their turn, threatened with invasion from the north, this time by the dreaded Mongols. In 1398 it came. The famous Timur the Tartar (known also as Tamerlane) raided the Punjab, sacked Delhi, and returned laden with captives and with spoil.

But it was Babur, fifth in direct descent from Timur, who resolved to conquer India, defeated the last of the Lodi sultans, and ushered in the most glorious period of Muhammadan rule—the period of the Mogul Empire.

Babur is one of the most romantic figures in history, and all those who love true tales of adventure should read his autobiography. At the age of eleven he became King of Samarkand. Of wonderful vitality, a born soldier and leader of men, he was also writer, poet and painter. It was in 1526 at Panipat, close to the spot where Muhammad of Ghor had defeated Prithvi Raja over 300 years before, that Babur with a little force of 12,000 men overcame the great army of Sultan Ibrahim Lodi with his 100,000 troops and more than a thousand elephants. The remainder of his short life (he died at forty-seven) was spent in consolidating the empire thus gained and in extending his dominion. Babur was the first of the Great Moguls, the first of six rulers in the direct line who made the Mogul Empire famous all over the world, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb.

Babur's beloved son and successor, Humayun,

was of a very different stamp from his father. For many years he was kept from his throne by the usurping Sher Shah, the splendid walls of whose Delhi citadel, the Purana Kila, still stand. It was built on the traditional site of the ancient Indrapat mentioned in the Mahabharata. To-day its lofty gates end the beautiful vista to be seen from the Viceroy's House at New Delhi. Humayun is now chiefly remembered by his magnificent tomb and by the fact of his being the father of Akbar, greatest of Indian kings.

Akbar, whose reign corresponds almost exactly with that of Queen Elizabeth, ruled for nearly fifty years, from 1556 to 1605. He became master of almost the whole of India, and he gave to the country the best administration it had known for a thousand years. First on the historic plains of Panipat, and later at Chitor and elsewhere, he overcame all resistance, and spent the rest of his long reign in trying to secure for the peoples of his great empire, Hindu and Muhammadan alike, equal rights and equal laws. Aided by his three trusted friends, the brothers Faizi and Abul Fazl, and the Hindu Raja Birbal, he purified the administration of justice, abolished oppressive taxes, introduced the system of land revenue which is still in use, and insisted on absolute religious toleration. Though he could neither read nor write himself, he had a great library and was intensely interested in the study of different religions. Brahmans, Muhammadans, Parsis, Christians and Jews disputed before him. He saw the good in all and sought to reconcile them.

He made his capital at Agra, where he built the splendid fort and part of the palace within it. Later, he began the building of a new palace-city

at Fatehpur Sikri, twenty-three miles away. Here he lived for some fifteen years, then left it never to return. Still deserted, its buildings of hard red sandstone, exquisite in workmanship and with many Hindu features, are almost as perfect to-day as in his time. We can see his palace, his hall of private audience, where his throne was placed over the capital of a magnificent carved central column, the house of his Hindu friend, Raja Birbal, and last and most impressive of all, the great mosque, where Akbar himself mounted the pulpit and expounded his new 'Divine Faith'. Round its mighty triumphal gateway are inscribed the words, "Thy best possession is what thou givest in the name of God; thy best traffic is selling this world for the next".

Akbar's last memorial is his tomb at Sikandra, five miles from Agra, commenced by himself and finished by his son. A great five-storeyed pavilion, standing in a vast garden, it is different in plan from any other Mogul building. At the top a marble platform, surrounded by beautiful carved stone screens, bears in the centre the sculptured cenotaph of the great emperor, open to the sky.

Akbar, whose sons proved a bitter disappointment to him, was succeeded by the eldest, Jahangir, son of a Rajput mother. Jahangir was passionate and often cruel, but devoted to his favourite wife, Nur Mahal, who wielded almost unlimited power for many years, and for whom was built the lovely Jasmine Tower in the fort at Agra. One or two of the beautiful gardens so much loved by the Moguls are associated with her name. A vivid picture of the life at Jahangir's court is given by Sir Thomas Roe, appointed ambassador by James I.

Even before this time England had made her

first contacts with India. Already in the reign of Akbar three English travellers had arrived in Delhi bearing letters from Queen Elizabeth. It was in 1498 that the Portuguese explorer, Vasco da Gama, discovered the Cape route to India, and the Portuguese later established their headquarters at Goa, still in their possession. The Dutch, the English and the French followed, and in 1600 a group of British merchants founded the East India Company with a charter from Queen Elizabeth, giving them the monopoly of trade with the East. With the permission of Jahangir's governor the Company set up a trading-post or 'factory' at Surat, and gradually other factories were started along the coasts. Madras, originally called Fort St. George, was one of the earliest British settlements. Bombay was obtained as part of the dowry of Catherine of Braganza, wife of Charles II, who let it to the East India Company for ten pounds a year. Calcutta was founded in 1690 by the adventurous Job Charnock, who rescued from her husband's funeral pyre the woman who later became his wife. About the same time the French East India Company established factories at Pondicherry on the Madras coast and at Chandernagore in Bengal.

But the European settlements entered little into the thoughts of the Mogul emperors, to whom we must return. Jahangir died in 1627, and was succeeded by his son Shah Jahan, the favourite grandson of Akbar, who seems to have inherited some of his grandfather's great qualities, though there is much difference of opinion among historians in regard to his character. He had trouble in the Deccan, where he tried to subdue the old Muhammadan kingdoms of Golconda and Bijapur, but

during his prime his great empire was peaceful and prosperous, the splendour of his court was unequalled, the arts of poetry and painting flourished, and the buildings of his reign remain unparalleled in beauty and magnificence. It was Shah Jahan who built the splendid fort and palace at Delhi, with its public hall, where once stood the gorgeous Peacock Throne (carried off 100 years later), its famous marble screen bearing the scales of justice, and its beautiful Hall of Private Audience with the inscription, "If there is a heaven on the face of earth, it is this, it is this, it is this". Besides the Jama Masjid at Delhi, he built the lovely Pearl Mosque and part of the palace in the fort at Agra, and, last but not least, the wonderful Taj Mahal as a living memorial to his dead wife, Mumtaz Mahal. The Taj Mahal is one of the most marvellous buildings in the world, different from all others, perhaps the most ethereal and the most elusive. Somehow (and above all by moonlight) it gives the impression of not having been built by human hands. Exquisite in all the detail of its decoration, perhaps most exquisite is the tracery of the marble screen in the dim interior, round the cenotaph. The Taj stands in its garden of cypress trees, a monument not to one woman, but to love itself.

Shah Jahan's closing years were a pathetic contrast to the brilliance of his prime. The struggles and intrigues between his sons increased, and he spent the last seven years of his life confined in the palace at Agra by his third son Aurangzeb, attended only by his devoted daughter Jahanara. Her simple grave, covered at her own request with grass, stands in the courtyard of the tomb of the saint Nizamuddin near Delhi.

Aurangzeb, last of the Moguls to whom the title Great can be applied, won his throne through crime, and spent his long reign in continual wars, especially in the Deccan, trying to extend an empire which was already showing signs of tottering to its fall. Aurangzeb had the Mogul courage and endurance, but he was a fanatical Muhammadan. He destroyed thousands of Hindu temples, mutilated many other noble monuments, and imposed a special tax on his Hindu subjects. He roused discontent on all sides. The hardy Marathas from the hilly country of the west had been steadily growing to power, and under their bold and cunning leader Sivaji, of whom many tales of daring are told, rose in open rebellion. Aurangzeb's death in 1707 at the age of eighty-nine did but hasten the splitting away from the empire of the Rajputs, of the Sikhs in the Punjab, now banded into a strong military brotherhood, of the Muhammadan States of the south, of the Marathas, the most formidable foe of the Mogul power.

The successors of Aurangzeb continued nominally to rule in Delhi, but very soon they were emperors only in name. Province after province became virtually independent and engaged in struggles with its neighbours; the governor of the Deccan founded the dynasty of the Nizams with Hyderabad as capital, quite near the old capital of Golconda; the Maratha generals set up kingdoms of their own.

In 1736 the Persian king Nadir Shah, last of invaders, seized the opportunity to raid India, sacked Delhi, massacred its people by the thousand, and carried off the Peacock Throne and untold treasure to Teheran.

At this time the British had no possessions whatever in India except the land on which stood

the factories of the East India Company. Another hundred years and they were in control of the whole peninsula. What was the cause of this momentous change? Not the desire for empire, but trade rivalry between the British and French in India, intensified by the wars between their two countries in Europe. The French attacked the East India Company's settlement at Madras, and the two Companies drifted into war. Both sides sought Indian allies, and were in turn sought in alliance by them. The French leader, Dupleix, was ambitious and able, and if it had not been for the genius of a young Englishman, Robert Clive, there might well have been a French Indian Empire instead of a British one.

Clive, a junior clerk in the service of the East India Company, was employed in Madras when it was captured by the French. He became soldier and statesman, and soon showed his brilliant gifts of leadership. By seizing upon Arcot in 1751 he diverted the French forces, and as a result of his victories Dupleix was recalled to France, and the whole of the country behind Madras came under British influence. The battle of Wandewash, a few years later, brought the French power in India to an end.

But before this Clive's help was required in Bengal. Here the Nawab, Suraj-ud-Daula by name, had attacked and captured Calcutta, confining his 146 prisoners in a small room, afterwards known as the 'Black Hole', where they nearly all died of suffocation. Clive gained an overwhelming victory over Suraj-ud-Daula at the battle of Plassey in 1757, and made the friendly Mir Jaffir Nawab in his stead. In return Mir Jaffir handed over to

the East India Company the tenure of a large tract of country, besides giving Clive a very large sum of money. The battle of Plassey marks a turning-point in history. From being merely traders the British became the virtual rulers of Bengal.

Clive's last visit to India was to stop flagrant mismanagement by the Company's servants in their first years of rule. In doing so, he made many enemies and returned to England to find disgrace awaiting him. Accusations against him were brought before Parliament, in particular in regard to the present he had accepted from Mir Jaffir. Depressed and embittered, he died at the age of forty-nine.

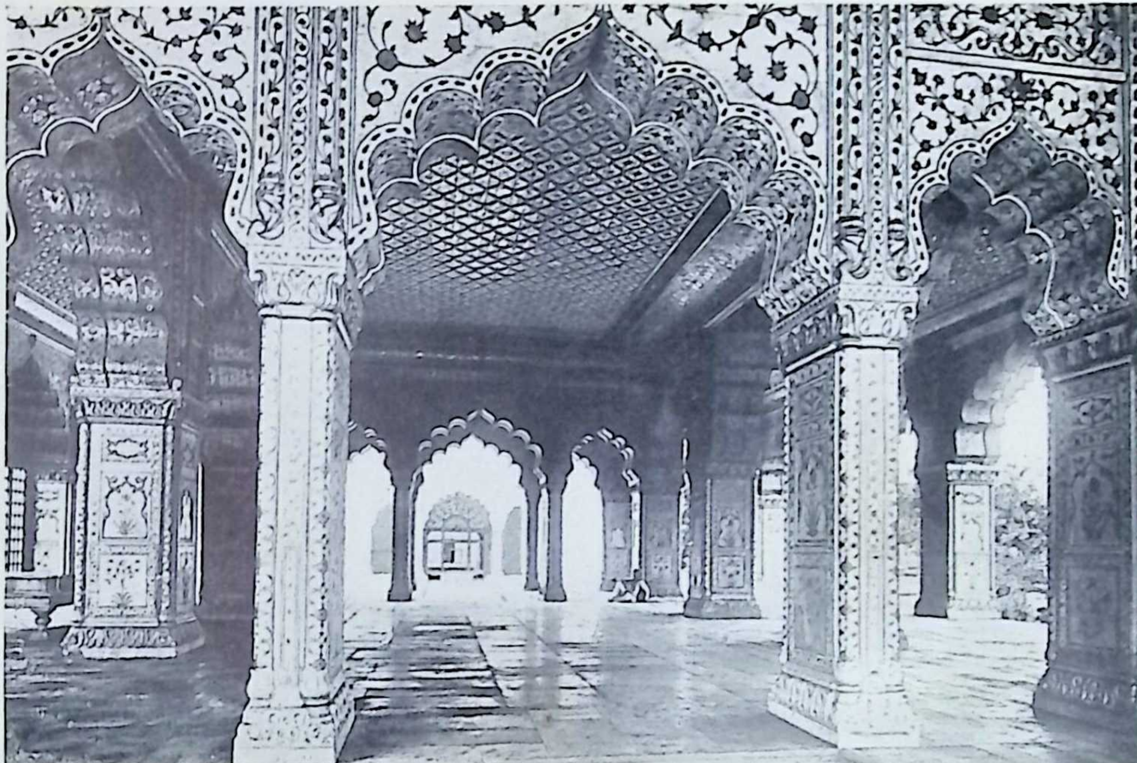
The next great figure in the building of the British Empire in India was Warren Hastings, who in 1773 became the first Governor-General of all the Company's territories in Bengal, Madras, and Bombay. Realizing that the new powers of the Company had brought new responsibilities, he devoted himself to building up a system of government which should be just and fair to all, founded on India's own laws and customs, and paying due regard to the welfare of the peasants, whose interests he had ever at heart. He stopped private trading by the Company's servants, and laid the foundation of just and ordered government, which has ever since proved the strength of the British power in India.

At home he met with still less gratitude for his services than Clive. Through his enemies he was impeached by the House of Commons for " high crimes and misdemeanours ", and his trial dragged on for no less than seven years. In the end he was acquitted, and he is now universally recognized as one of the greatest of Englishmen.

In 1784 the Crown took over the control of the East India Company for all but commercial affairs. The British were by this time established as the strongest political force in India, but their widely separated possessions were only in communication by sea. By far the greater part of the country was still under independent Indian rulers, engaged in constant struggles with each other. The Marquess Wellesley, the third great builder of the Indian Empire, who became Governor-General in 1798, resolved that the only way to secure peaceful conditions for trade would be either to bring under British control the States which bordered on the Company's territory, or to enter into alliance with them. Following out this policy, there was under his rule a great extension of the British possessions and influence.

In the south the kingdom of Mysore had been seized by Hyder Ali, a daring Muhammadan adventurer, who plundered the whole country and marched up to the very walls of Madras. His son Tipu Sultan, a cruel tyrant, continued to disturb the peace of south India. He was finally defeated at Seringapatam in 1799, and a member of the former Hindu ruling family of Mysore was placed by Wellesley on the throne. With the Nizam of Hyderabad, the greatest ruler in the Deccan, Wellesley entered into a direct alliance, guaranteeing him the protection of the Company's forces on condition that he should dismiss his troops, whom he had placed under the command of French generals.

Then began a prolonged struggle with the warlike Maratha leaders, whose power now extended right across Central India, and bands of whose followers used to raid the country far and wide to



THE DIWAN-I-KHAS (HALL OF PRIVATE AUDIENCE) IN THE FORT AT DELHI

Of white marble inlaid with precious stones

exact tribute. The battle of Assaye, won by Wellesley's younger brother, afterwards Duke of Wellington, was the first battle in the struggle, which eventually ended in several of the chiefs retaining the greater part of their lands on signing alliances with the Company. Thus arose the present States of Gwalior, Indore, and Baroda.

For the first time since the decay of the Mogul power, peace now reigned over the greater part of India, and the officers of the Company could devote themselves to establishing order and good government. In 1813 Parliament decided that the Company was no longer to have the monopoly of trade, and twenty years later private British subjects were at last free to buy land and settle in the country if they wished. Through all the vicissitudes of the centuries, through all the endless warfare of States and principalities, the masses of the Indian people had remained comparatively unchanged, and with Indian religious and social customs it was from the beginning the policy of the British not to interfere. It is, however, to the lasting credit of Lord William Bentinck, when he was Governor-General, that in 1829, supported by that great Indian Ram Mohan Roy, he made the practice of *suttee* or widow-burning illegal. Suttee stones, scattered far and wide over India, still perpetuate the memory of a few among the thousands of its victims.

We can only mention here the name of one more of many distinguished Governors-General, Lord Dalhousie, who made further large annexations to British territory.

On the north-west the Punjab had become involved in anarchy after the death of the great Sikh leader Runjit Singh (known as the 'Lion of the

Punjab '), and the Sikh army marched across the British frontier. Fierce fighting followed, which ended in the annexation of the Punjab in 1849. So wisely and well was the work of settling the new province carried out by those two remarkable brothers Henry and John Lawrence, that it remained loyal all through the Mutiny, less than ten years later. Dalhousie made a fresh annexation whenever a ruler died without a direct heir, and he also annexed Oudh on account of misgovernment. The discontent caused by these annexations, and especially the last, led on to the great Mutiny of Indian regiments in 1857. Dalhousie was a man of boundless energy; he planned the first railways, introduced the telegraph, initiated extensive public works and other beginnings of Modern India, and his sweeping economic changes are said to have alarmed the people. But the spark which set the Mutiny ablaze was the distribution to the Indian soldiers or sepoys of cartridges rumoured to be greased with the lard of pigs and fat of cows, unclean both to Muhammadan and Hindu. The mutineers seized Delhi and besieged Lucknow, but many British women and children were saved by the help of their Indian friends. The gallant stand of the little garrison in the Residency of Lucknow, where Henry Lawrence died, and its ultimate relief by Sir Colin Campbell, is too well known a story to need repetition. The battered Residency, left untouched, stands as the most eloquent memorial of the Mutiny. Delhi was recaptured after much fighting by the heroism and dash of John Nicholson, at the cost of his life.

The Mutiny brought an end to the East India Company. By the Act of 1858 its property was

transferred to the Crown. In her proclamation to the princes and peoples of India, Queen Victoria assured the princes that their treaties and rights would be respected, and to the peoples she promised equal justice and religious toleration for all, adding:

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to office in our service, the duties of which they may be qualified by their education, ability and integrity duly to discharge."

There were no more annexations. With law and order established throughout the land, India started on a period of rapid development and increasing prosperity.

The chief factors in her material progress have been the opening of the Suez Canal in 1869, the extension of her railway system to cover the whole country, the development of great schemes of irrigation, the spread of education, and the checking of famine and disease.

Of the political evolution of British India since the Mutiny, it must suffice here to say that it is British rule by its own great unifying influence which has fostered the growth of national consciousness among educated Indians of all races. Step by step Indians have been given a progressively larger share in the government of their country. As long ago as 1861 non-official members, some of whom were Indians, were added to the Legislative Councils of the time. In 1909 the Morley-Minto reforms marked a great advance. Direct election was introduced, and the official majority in the Councils was abandoned.

With the spread of Western education and of a

knowledge of British ideals of liberty and self-government, the desire of Indians for self-governing institutions grew in force, and the Indian National Congress, founded in 1885, became the centre of the nationalist movement. It was in August, 1917, during the Great War, in which India played an invaluable part—the Memorial Arch in New Delhi commemorates her 40,000 dead—that the policy of His Majesty's Government was definitely announced to be "the gradual development of self-governing institutions with a view to the progressive realization of responsible government in British India as an integral part of the Empire".

The first stage in the fulfilment of that pledge was granted to her by the Government of India Act of 1919, which set up a Central Legislative Assembly and Council of State, and Councils in every province, all with elected majorities, and which handed over the control of many provincial subjects to Indian ministers. It was not enough to satisfy the politically-minded in India.

The next stage has been reached with the passing of the Act of 1935, providing for a constitution which will bring British India and the Indian States into one largely self-governing Federation.

CHAPTER IV

Life in Village and Town

I HAVE called this chapter 'Life in Village and Town', but one must always keep in mind that India is a land of villages, that there are over 750,000 of them, and that nearly ninety per cent of all the millions of India are village folk living in rural areas. One hears so much more of the doings of townspeople that it is easy to forget this. Yet according to the 1931 Census only eleven per cent of the population was reckoned as urban, and in the whole of the great country of India there were only thirty-seven towns with more than 100,000 inhabitants, while the small United Kingdom has fifty-six. The two largest cities of India are Calcutta and Bombay, both great centres of shipping, of commerce and of industry, with a population of more than a million each. Madras, the third city, is less than half the size of Calcutta. Hyderabad (Deccan), the largest town of the Indian States, comes fourth on the list.

It is not generally realized that Calcutta is the biggest city in the British Empire after London. It was founded by the East India Company and has been built up largely by the energy and enterprise of British traders, an achievement of which they may well feel proud. Its main streets and shops, its

parks, its monuments and public buildings bear comparison with those of any modern capital. To these the poorer Indian quarters of the town, with their narrow, untidy lanes, form a sharp contrast, though much has been done to improve them in recent years. The great Calcutta market, known as the New Market, quite close to the big European shops, is a source of unfailing interest to the visitor. Here may be bought not only all sorts of eatables, but all kinds of wares, both from the East and from the West. Calcutta has its museums, its colleges, its hospitals and institutes, its picture-theatres, its race-course, its Zoo, even its Botanical Gardens, where may still be seen the famous Banyan tree with its countless trunks, covering ground 1000 feet in circumference.

In contrast to Calcutta, the city of Bombay is the chief centre of Indian commercial enterprise, and especially of the cotton trade. It has a much finer situation than Calcutta, and its harbour is one of the most beautiful in the world. But it is built on an island, and the overcrowding, especially in the quarters where the mill-hands live, is nothing less than appalling, though Bombay too has many wide roads and fine houses.

All over India in the towns, although houses of more than two storeys are the exception, and the better ones are built with verandas and courtyards, the poor live crowded up in dark and ill-ventilated rooms, often without windows. If a stranger appears in the by-ways, he will be amazed at the number of curious, bright-eyed children, some with closely-shaven heads, who collect on the spot in a moment. Yet in spite of the overcrowding, town dwellers have certain advantages over the peasants in the villages.

They have at least a clean water supply and sanitation provided by the municipality. They are in easy reach of hospitals and health services, and of good schools for the children. They share with townspeople of all countries far greater opportunities for amusement and for acquiring knowledge and experience of many kinds than village folk.

Many are engaged in industry and handicrafts, others as small traders, some in the big business firms as owners or clerks. Those of a certain trade or calling often live together, so that we may find a street of tailors, of embroiderers, of carpenters, of cloth-sellers, of brass-workers, each set belonging, if they are Hindus, to one caste group. They generally ply their craft sitting on the ground in the characteristic Indian manner. Even in many middle-class homes there is little in the way of furniture. The typical Indian shop has no shop-front, but is open on to the street, with the floor generally raised a little above the road level. The shopping quarter or *bazar*, as it is invariably called in India, is always a lively scene. There is generally a separate grain market, vegetable market, market for piece-goods, and so on. The meat-sellers are mainly Muhammadans, but there are many Hindu sellers of goats' meat. Bread is only eaten by Europeans and the very few who live in Western fashion. Many of both buyers and sellers carry goods in baskets on the head, and heated are the disputes in the bazar as to value in terms of rupees, annas and pies. The rupee is a silver coin worth 1*s.* 6*d.*; sixteen annas make a rupee, and twelve pies go to an anna. Even a pice (three pies) is not too small to be despised by the many beggars who appeal to the passer-by.

It is a common thing in an Indian town, and even in a city like Calcutta, to see a large white sacred bull wandering among the people and helping himself at will to grain from the shops. No one drives him off or is disturbed by him. In some places like Jaipur, peacocks and monkeys, as well as cows, are regarded as sacred.

Town life begins with the dawn before the heat of the day, but when the sun is at his fiercest there is a lull, and for one or two hours a hush falls over the greater part of the city. It is not at all uncommon to see men, stretched at full length, asleep by the side of the road. India has not yet been caught in the ceaseless rush of the West.

In the north, the stranger notices at once how few women are to be seen among the crowds in the streets or in the shops; there are far more as one travels south. The Indian townswoman of the middle classes does not as a rule mix freely with men; she spends a great part of her life indoors engaged in the duties of the home. Even among the comparatively wealthy she probably prepares many of the dishes herself or directs their preparation. It is not beneath the dignity of any Indian woman to cook.

Domestic service is regarded as a very important occupation, and employs nearly two million male workers besides large numbers of women. The servants employed by Europeans, other than ladies' and children's ayahs, are almost exclusively men, who go about the house noiselessly on their bare feet and are devoted and efficient in their work. All sewing is done by men tailors or *dirzis*, and the sewing-machine, like the bicycle, has won its way into the hearts of the people in every town and many

a village. Almost all washing is done by *dhobis*, as they are called (men and women). They form a caste of their own, one of those which come into the category of the Depressed Classes, and they may often be seen carrying on their work according to their own time-honoured method of beating the garments on a stone. Barbers form an important caste; they go round to their clients, and are to be seen shaving them in the morning by the roadside, where the light is certainly much better than in most small houses.

The *bhishtis*, or water-carriers, are mainly Muhammadans who carry the water in goat-skins, but their work is getting diminished year by year in the towns by the installation of the tap system. Hindu water-carriers use tin or brass vessels. The ugly modern kerosene tin is put to this and to a host of other uses.

Among the Hindus there is a great demand for Brahman cooks, since they alone may cook for all castes. Muhammadans and Europeans generally employ Muhammadans both as cooks and table servants. Indians usually take their meals only twice a day, in the morning and in the evening. Orthodox Hindus of all social classes wash completely before eating, generally pouring water over the head. Meals are taken sitting on the floor, and the food is served in earthenware and brass vessels, or on fresh banana leaves, and eaten with the fingers. It is customary for the women to look after the men, and only to eat after the men have finished.

The average dietary of the poorer classes varies in different provinces, sometimes consisting almost entirely of rice, as in Bengal and Madras, sometimes chiefly of *chupattis*, which are rather like tough pan-

cakes, made of coarse flour and water. Some proteid is obtained from pulses of the lentil type, but in general, according to Western ideas, there is far too much starchy food and too little fat and proteid in the diet. Salt and red peppers (chillies) are used by the poorest to make the rice, millet, or other grain palatable, and elaborate curries of various condiments and spices such as turmeric, ginger, peppers and cardamom, by those who can afford them; the cooking is often done with *ghi*, clarified butter made from buffalo's milk, or with some vegetable oil. Milk curds are a favourite dish, and there are many varieties of Indian sweets. Some caste Hindus eat meat, other than beef. The best-fed province is said to be the Punjab, where two-thirds of the people are Sikhs or Muhammadans, and the diet of all classes is more varied than elsewhere, including wheat, milk, and vegetables. Bananas (often called plantains), mangoes, oranges and coconuts are the most typical fruits of India. Cooking is done on the most simple form of stove, and even elaborate Western dinners of many courses are frequently cooked, and very well cooked too, over two or three holes filled with charcoal.

Finely chopped betel-nut mixed with lime and wrapped in a leaf of the pepper-vine, called *pān*, is chewed by all and sundry between meals, and produces the bright-red colour so often noticeable on lips and tongue. Among the better classes the offering of pan and spices is part of the ceremony of hospitality, and many beautiful dishes and boxes are designed for this purpose.

For town and village alike, for Hindu and for Muslim, weddings are the great event in Indian family life. They are celebrated with processions,

with feasting and with music often continued right through the night; and an amount of money will be spent on them, especially among the poorer and middle classes, which is frequently out of all proportion to the income of the head of the family, and casts him for years into the clutches of the money-lender. As the dowry system is still in vogue in the greater part of India, one can understand why parents pray for the birth of many sons rather than of many daughters. Wedding celebrations vary of course very greatly according to the position of the family, but even among people of modest means there is generally an elaborate procession from the bridegroom's house with music, banners, and often wedding presents, and with the bridegroom gorgeously attired and seated in a triumphal car as the central figure. India is noted for her lavish hospitality, and at weddings among all classes, guests are entertained on a more than generous scale. The actual wedding takes place in the house of the young bride, who is beautifully dressed, and if the family is wealthy, she is literally loaded with jewels. Among the Hindus the bride usually wears red, and the ceremonies are conducted by the family priest, and include the recital of religious verses or *mantras* and walking seven times round the sacred fire.

The most auspicious seasons for Hindu weddings correspond roughly to February, April, and August, and at these times every evening may be heard the drums, gongs, and fireworks of some marriage celebration. So profound is the belief in horoscopes that much care is taken in selecting not only an auspicious day, but an auspicious hour for a wedding, which may be late in the night. In India astrologers are everywhere held in great respect; horoscopes are

often accepted in lieu of birth certificates, and many people will not undertake any step of importance without consulting an astrologer to ascertain if the stars are adverse.

Just as weddings are the chief celebrations in family life, religious festivals are the chief celebrations in the life of the community as a whole. There are a great number of Hindu festivals, though many are in connexion with local deities, and only observed locally.

The chief holiday of the year in a great part of India is the Durga Puja or Dasara (*Puja* means worship) in the autumn, culminating in the Dasara festival on the tenth day. It is held in honour of Durga or Kali, the wife of Siva. Crowds pass through the temples and make offerings. All ten days are kept as holidays in Bengal and Mysore, and the tenth day is an official holiday throughout India.

Another widely celebrated festival is Diwali, the Feast of Lamps, when the cities are ablaze with thousands of little lights in honour of Lakshmi, goddess of prosperity. The art of illumination, both on land and water, is very old in India, and the effect of myriads of oil lights (*chirags*) in little mud saucers fixed to bamboo poles is far softer and more beautiful than that of the electric lights which are so fast replacing them. India is also the home of fireworks, which give delight to young and old on all festive occasions.[1] To the young people, dressed in their best, these festivals are great days, even if their original significance has been overshadowed by their traditional celebration. At the Holi celebration in the spring, red powder continues to be sprinkled

[1] Bengal lights are familiar to many who know little else of India.

on all and sundry; at the Saraswati Puja in Bengal, the festival of the goddess of learning, students build elaborate shrines representing natural scenery for the image of the goddess, and finally carry her in procession to the water, and throw her in with offerings of flowers and grain. All over India garlands are used as a salutation of honour and welcome to individuals as well as in religious ceremonial.

Of Muhammadan festivals one of the chief is Bakar Id, a commemoration of Abraham's offering of Ishmael, in celebration of which animals are sacrificed. It is the killing of cows for this purpose which has so often led to clashes with members of the Hindu community. At Muharram, sacred to the memory of Hasan and Husain, grandsons of the Prophet, giant *tazias* or models of tombs are carried in procession with great drums through the streets, accompanied by large crowds, and are finally thrown into water or buried in the earth, new ones being prepared each year. These processions have also furnished a common source of communal rioting in the past when there is tension between the two communities. Sometimes the tazia is so high that it cannot pass without injuring a pīpal tree sacred to the Hindus, and so trouble begins, but from long experience officials have learned to foresee and forestall most possible causes of friction.

All observant Muhammadans fast during the month of Ramazan, eating nothing between sunrise and sunset. The fast ends in the Id festival, when gay crowds, dressed in new clothes, throng the mosques and the streets.

Though the great majority of Indians are far too poor to spend money on amusements, theatrical performances or *jhatras* by touring companies,

composed only of men actors, always attract large audiences of both sexes, and as the performances are frequently given in the open air, the audience is not limited as in a Western theatre. Nor is the length of the performance, which usually begins about 8.30 and continues till 2 or 3 a.m.

Wrestling, juggling and conjuring, snake charming, music and nautch dancing are among the traditional entertainments of India, and side by side with them we now find in the larger cities also the modern distractions of the West, movies, football matches, and horse-racing. Everywhere kite-flying is a favourite amusement of boys, and they become past-masters in the art; if you go down to the crowded quarters of the city at sunset, you will be astonished at the numbers of coloured paper kites flying gaily over the house-tops.

One cannot give any account of Indian life without some description of the position of women in the home.

In spite of the many disabilities of women in India, in spite of their backwardness in education, in spite of purdah, in spite of early marriage, in spite of unequal laws regarding inheritance, the Hindu mother of the middle classes exerts in the home an authority and a deciding influence in the affairs of the family that we in the West find difficult to realize. It is she who often controls the purse, and it is she whose advice is sought in all difficulties; when she has made her decision, her word is not questioned. This is true among many Muhammadan families also.

According to what is known as the Hindu 'joint-family system', when the sons marry they do not set up a separate household, but the young wife

comes to live in her husband's home. Very likely there may be other relatives of an earlier generation already forming part of the household, and so, in some Hindu families, as many as forty or fifty persons may be living under one roof. The house, whether in town or country, will probably be a large and straggling one, and will contain a household shrine with the family image, and in the courtyard there will almost always be some sacred *tulsi* plant (basil) which is carefully tended by the ladies of the family.

In recent years, owing to the rapid changes in India and the exigencies of modern life, many young men have had to leave home, and so the joint-family system has broken down to a considerable extent, but family devotion and affection remain as one of the outstanding features of Hindu life, indeed of Indian life generally among all communities. There is no limit to the sacrifices not only that parents will make for their children, but brothers for the sake of the younger members of the family. Kindness and indulgence, often over-indulgence, to children is universal, and it is the rarest thing to see anyone strike a child even in the poorest and most crowded districts.

The joint-family system no doubt has advantages in reducing the cost of living per head, but it falls very hardly on the property holders and wage earners, who may be very few in number, and yet feel it a duty to support the rest. There is no poor law anywhere in India, and the old people are always cared for by the younger generation. There are far fewer women than men, and marriage for girls is almost universal.

The greatest blot on the Indian social system is

the practice of child marriage. Among many orthodox Hindus, a semi-religious importance is attached to the custom, and very often Brahman marriages are arranged when the children concerned are still infants, sometimes almost as soon as they are born. These marriages must be looked on as irrevocable betrothals, but real marriages of girls between ten and thirteen are quite common in Hindu families, and in some provinces among the poorer classes of the Muhammadan community, especially in Bengal. Although the average age of marriage among the educated has risen very considerably in recent years, and is continuing to rise, they form but a small proportion of the whole, and it is estimated that still between forty and fifty per cent of the girls of India are married by the time they are fifteen. In 1930 an Act, known as the Sarda Act, made it possible to penalize, but not to declare illegal, marriages of girls under fourteen and of boys under eighteen, but the Act is hard to work in practice, and has done little to put an end to this terrible evil, and the suffering and ill-health which it brings in its train.

I have mentioned the great influence of the mother in the family. Often she is the centre round which the whole system moves, and in all caste functions she takes an important part. The love and reverence shown her by her sons is perhaps unequalled in any other country. Her early training is a severe one, but it results in giving her the dignity, gentleness, and selflessness which is the charm of so many Indian women. The spirit of self-sacrifice is ingrained in her from childhood, when she is taught what will be her duty to her husband, the husband chosen for her by her parents and accepted by her



TOWN SCENE—A STREET IN KARNAL

Note the open shops, and the sacred pipal tree growing through the doorway

By courtesy of Dr. A. C. Scott

Facing p. 80

without question. Love, if it comes, comes after marriage, but it is only fair to say that there are probably as many happy marriages in India as in England.

When a bride goes to live in her husband's house she is still quite a young girl, and here her training is often more trying than in her own home. She has to conform to the ways of the household, and her own desires are considered little. The *bow* or daughter-in-law treats her mother-in-law with the greatest deference and respect, and shows her unquestioning obedience. Only after she has borne a son of her own does she begin to acquire some status in the family, which gradually increases as the years go by until she herself attains a position of authority.

Hard indeed is the lot of a Hindu girl who loses her husband. It is very rare for a Hindu widow to remarry, even a child-widow who may never have lived with, perhaps never even have seen, her husband, though widow remarriage was made legal long ago. Among orthodox families, a widow dresses in white (the garb of mourning), ceases to wear jewels and the vermilion mark in the centre of the parting of the hair, and only eats one cooked meal a day.[1] Her life is henceforth dedicated to duty and to her devotions. Sometimes she is treated with love and respect, but too often she becomes little more than an unpaid drudge in the family of her dead husband. Of recent years training-homes for Hindu widows have been opened in many centres, and it is being increasingly recognized that from the widows of the Hindu community could be

[1] The vermilion spot worn by many Hindu women on the forehead between the eyes is for ornament, and has to-day lost its special significance.

drawn a devoted army of teachers, nurses, and social workers comparable to the unmarried women of the West. The organization in Poona known as the Seva Sadan, founded in 1908, was the pioneer in starting such training-schemes and continues to do splendid work. Movements are also on foot to amend the law by which a Hindu widow does not normally inherit any share of her husband's property, and to make divorce possible in certain circumstances. The progressive States of Baroda and Mysore have already gone ahead of British India in regard to such social legislation.

Among Muhammadans, the great disability of women is of course the purdah system, but behind the purdah the influence of women in the home is very great, and their legal position is better than that of their Hindu sisters, since they inherit a share of their husband's property, and widows are free to remarry.

Among the great masses of the Indian peasantry, to whom we must now turn, women have greater freedom than among the middle classes, but their position and authority in the home are inferior.

The life of town dwellers is everywhere very different from life in the depths of the country, and until quite recent years the great majority of the villages of India were so completely out of touch with the towns that they were unaffected by any influence radiating from them. This is easy to understand when one reflects how few and far between are the towns, and how vast is the number of villages all over the Indian countryside. Life in them has continued much the same from year's end to year's end, but the last few years have brought signs of change. The motor-lorry has now made

accessible hundreds of villages which are still miles from a railway station. Pressure on the land has driven some of the peasants into industry in the towns, and they have come home again with tales of their experiences. Political propaganda against Government has been carried into the villages, and in some districts has found ready acceptance among the many sufferers from the fall in world prices. All the while education and health work have been spreading slowly into rural areas. Yes, it may fairly be said that the villages of India are changing at long last, and there is every indication that they will change still more rapidly in the future.

An Indian village is very different in appearance from a village in England. There are no picturesque cottages, no charming cottage gardens. All over Upper India the village consists of a compact group of small dwellings built of mud, generally thatched or tiled (or, in these days, only too often roofed with corrugated iron), huddled together as closely as possible, and separated by narrow mud lanes. If there is no temple there is sure to be at least a small godling, probably smeared with red paint. The cultivators or *ryots* all live together in the village and go out every day to their work in the surrounding fields. You do not as a rule find scattered homesteads, except in Bengal and in parts of the south, where the walls of the dwellings are often of bamboo matting instead of mud. The better-class houses are built of brick or stone. Many villages are miles away, not only from a railway, but even from a metalled road, and only the track of a bullock-cart between the fields indicates how they may be reached. Should a stranger follow it, he will be greeted by the barking of the village dogs and a

crowd of excited, black-eyed, scantily clad children who will soon gather to watch him.

Life in the village is a very simple round. The Indian day is much shorter than that of an English summer, so that there is no object in the peasant's rising before daylight at six o'clock. In the cold weather in the north, it is very chilly before the sun is up, and you will see him setting out with his *chaddar* (shawl) wrapped over his head to keep him warm. If his head and shoulders are covered, he does not seem to feel the cold in his legs, which are often bare, for instead of trousers he wears a long twisted cloth called a *dhoti*, which only comes down to his knees. In the hot weather, and in the warmer parts of India all the year round, his cotton garments are all and often more than all he needs; and small children are not troubled with clothes. In the north, if he is fortunate, he will have a coat and heavy chaddar, and his children woollen caps and *kurtas* (short coats), in the cold weather. Except in Madras and Bengal, the dress of the country-folk is much gayer than that in the towns, and the brightly coloured turbans and coats of the men, and the red and purple saris of the women, light up the drabness of the village and the countryside.

The peasant is clean in his person, and, among the Hindus, even the very poor wash their garments through water each morning. But the village is not as a rule clean. Refuse is left lying about in the lanes and in the houses, which are often infested by rats, and flies abound on all the food and sweetmeats in the village moneylender's shop, round the sore eyes of many of the children, round the cattle, everywhere. If it were not for the pariah dogs which hang round the village, and for the jackals,

whose weird cries echo and re-echo at night almost everywhere in India, in village and in town, and the vultures, whose unerring sight never fails, all of them Nature's scavengers, things would be still worse. But if one of the village animals dies in the fields, there will be little trace of it in twenty-four hours except a heap of bones.

The average village home, especially in the north, is a dark and cheerless hut, without chimneys and generally without windows, though there is usually an open space under the roof. Often the over-crowding is almost as bad as in the towns. In the hot weather the men probably sleep outside in the courtyard with the cattle and goats. Inside there may be literally no possessions but a few mats, a few cooking-pots, and some little store of grain, though generally there will be one or two wooden beds or *charpoys* of coarse string, plaited on a low wooden frame, as well as grindstones for the grain, a spinning-wheel, a hookah, and perhaps a few baskets. Even in comparatively good homes there are not many possessions.

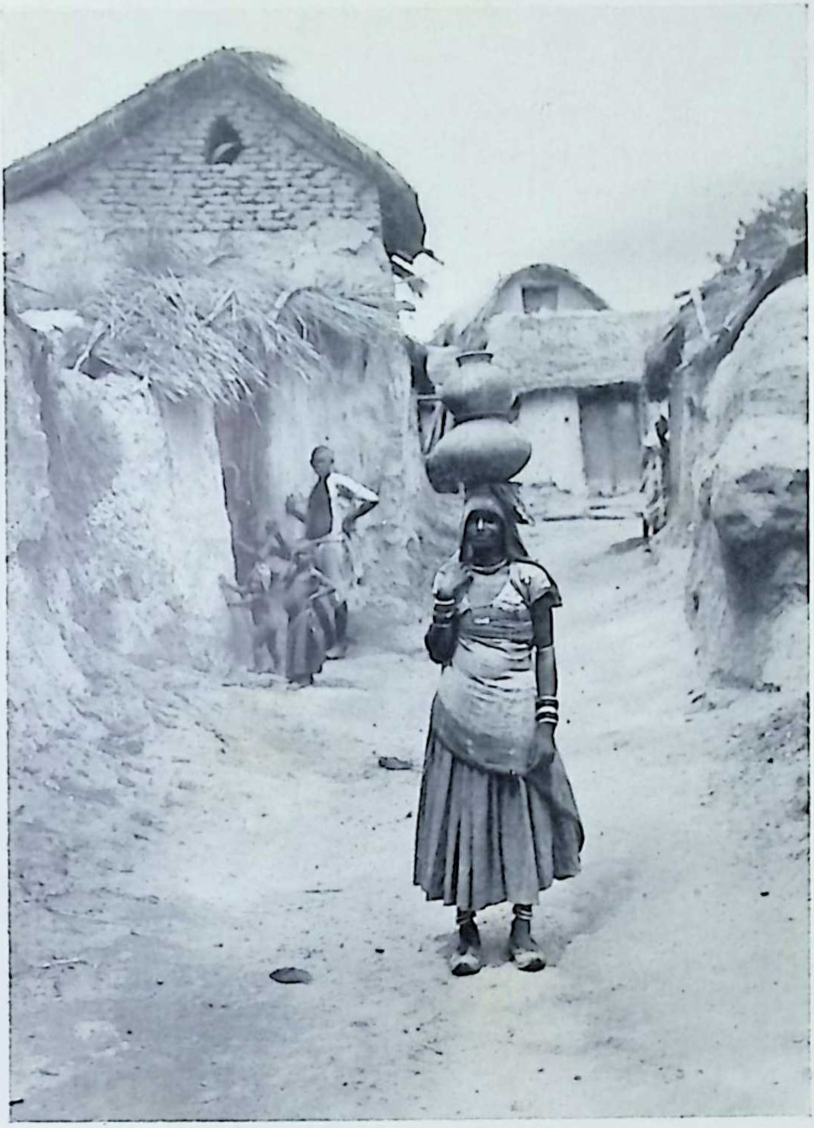
The Indian peasant is poor, it is true, often miserably poor, but not, I think, miserable. His standard of living is low, but his wants and desires are few. He needs to spend little on fuel, clothing and housing compared with the peasant in Europe. He eats twice a day according to the normal custom in India, in the morning and in the evening. He never has what an Englishman would call a full meal. And yet if a European offered him food, with the possible exception of fruit, he would refuse it, for to accept would be against the rules of his caste.

For some months in the year he has to work very

hard, and then for a long stretch he is enforcedly idle, apart from anything he may do in the way of home industry. Except in irrigated areas, he is pathetically dependent for his living on the monsoon. Good crops mean good money, or used to do so, after the peasant's own needs had been met, but in these days of over-production and economic depression the Indian cultivator has learned for the first time that his welfare is bound up with outside forces, besides the monsoon, over which he has no control.

The greatest enemy of the peasant is the moneylender. His want of capital to buy seed, tools, or anything else he requires, and the immemorial custom of his people to spend on weddings far more than they can afford, drive him to the moneylender, and he probably remains in debt all his life. The Co-operative Credit movement, initiated under the Viceroyalty of Lord Curzon, seems his one chance of escape, but it is still making slow headway, for the co-operative banks can only advance money for productive expenditure, and not for such unproductive purposes as weddings or buying jewellery.

Poor as a peasant may be, his wife is almost sure to have heavy bracelets, necklets, and anklets of silver, made by the local silversmith. Silver ornaments, except for the feet, are looked down on by townswomen, who, if they cannot have gold, prefer to wear coloured glass bangles. The women share the work with the men, but to them are assigned special tasks, such as the grinding of the grain (which is done early each morning in the home where there is no mill within easy reach), spinning, and the making of cow-dung into fuel cakes, which are put up to dry against the outer walls; they are used very



IN AN INDIAN VILLAGE (UPPER INDIA)

By courtesy of Indian Railways Bureau

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widely, especially for simmering milk. Although cow-dung would be far better employed for manuring the fields, there is often no other fuel available in the plains. It is also used in binding the paste to plaster the floors and threshold. Then it is the women who fetch water from the well, carrying it in the true Biblical fashion, and a beautiful picture many of them make, with shining brass pots or earthenware pitchers on their heads.

The peasant woman leads a much healthier and freer life than the majority of her town sisters. There is as a rule no purdah in the village. Often she takes food to her husband in the fields, and helps with the sowing, reaping, winnowing, and with looking after the cattle and goats. She does indeed all and more than her share, working early and late, for she has to cook and to tend the children besides all her other tasks.

The children go with their parents into the fields, the babies often slung on their mothers' backs. While the mother is at work the baby is left to sleep in a corner of the field, and it is not unknown for a little child to fall victim to a prowling leopard. As soon as they are old enough, the children begin to help in looking after the cattle, and in scaring off birds and monkeys from the fruit or the crops. At times someone has to sit up all night calling out or banging a gong to protect a ripe crop from buck or wild pig.

Many parents do not see much object in sending their children to school, even the boys, and are very unwilling to let them stay there once they are old enough to be a real help at home in the fields, so that although there are now many village schools all over India, the great majority of the pupils are

always to be found in the lowest class, and only a small proportion stay on until they have learned to read and write properly.

The village is an orderly community. The larger ones have their own temple or mosque, their own artisans, such as potter and blacksmith, tanner and carpenter, and their own menials. The authority of the headman, the *lumbardar* or *patel*, is respected, and often members of the village have a council or *panchayat* to settle local matters. Relaxations are very limited. The main topics of interest naturally centre round the state of the crops, the prospects of the monsoon, and any local dispute or litigation. When work is done, the peasant joins the circle of old men gathered together under the big village tree, generally a tamarind or sacred pīpal, to smoke the hookah and exchange the gossip of the day. A pīpal tree, which is a kind of fig, may never be cut down, and grows to a great size. It can be easily recognized by its long-pointed leaves, which rustle so sweetly in the breeze that the gods are said to come to listen to their music. The women of the village, too, sometimes gather together to listen to stories from the sacred books recited to them by the temple priest. Wedding festivities of course there are in the village as in the town, and festivals of local deities, but it is at the big religious fairs and bathing festivals of which we have already spoken, and to which numbers of the Hindu peasantry flock from the countryside, sometimes by train, sometimes by bullock-cart or camping for days on the road, that they make contacts with their fellows beyond the narrow circle in which they live.

To see one of these fairs is a wonderful sight, the thousands of pilgrims in the water, young and

old, men and women still in their bright clothes, thousands more on the banks crowding round the wares for sale, grain and sweetmeats and flower offerings, bangles and brass pots, coloured powders and paper toys. Here sit the priests and half-naked fakirs, and there wooden merry-go-rounds worked by hand are as popular as their counterparts in the West. And everywhere the gay dresses of the moving mass make a riot of colour in the brilliant sunshine.

But fairs are few and far between, and everyday life in the village provides no such excitements. Day after day it pursues an even course, varied mainly by the changes in the seasons, and by the ravages of death, for the peasant is not only himself an easy prey to disease, but his women-folk die by the thousand in child-birth through early marriage and lack of skilled care.

Like those all the world over who live in close contact with the soil, the Indian *ryot* has many lovable qualities. He is wonderfully patient, honest and kindly, with plenty of natural shrewdness, but, like other country-folk too, he is superstitious, and far more so than most, because of his lack of education. He has a firm belief in evil spirits and also in the power of spells and charms to propitiate them. Perhaps partly on account of his dependence on the forces of nature, the monsoon in particular, he is essentially fatalist in outlook, a slave of custom, believing that as things have been, so they will be. The task of teaching him that many of the evils from which he suffers could be averted is only at its beginning. Yet one must not think that village life is all sadness, poverty and ignorance, for that is very far from the truth. In many ways it is happy, and

especially in its simplicity and peace. In order to realize this, one has only to watch the bright-eyed children, the women at the well, the men in the fields, the bullock-carts jogging with jangling bells along the rut-furrowed track, or the village herd of cattle being driven home at sunset by a young lad playing the pipe. As the light wanes, fireflies begin to dance round the trees like fairy lamps. And so we leave the villages of India asleep under the bright starlit night.

CHAPTER V

Agriculture and Irrigation

WITH NOTES ON FORESTRY AND WILD LIFE

WE have already said that agriculture is the one great occupation of the people of India. More than seventy per cent of all workers are employed in it. Three out of every four of India's vast population depend for their living on the land. The great majority of all these millions spend their lives in the cultivation of their own or other people's fields, though the crops grown in those fields vary with climate and soil.

India is a land of small holdings. There are practically no big farms, and the large landowners rent out their land to small cultivators. The holdings are often less than five, and very seldom more than twelve acres in extent. Small as they are, owing to the division of property between a number of heirs, they often consist of separate and scattered plots, which make profitable cultivation very difficult. The typical agriculturist is a man who possesses a pair of bullocks and cultivates his few acres with the help of his family and occasional hired labour. He carries on his work with the very minimum of capital. His traditional methods are simple and are capable of much improvement, but they are based on the sound practical experience of many genera-

tions. He uses a sharply pointed piece of wood as a ploughshare, his crops are cut with a sickle, and his threshing is done by his bullocks treading out the grain.

The main object of agriculture in India is to supply her people with food. Years ago the Indian village was complete in itself. Cut off from contact with the outside world, the cultivators grew sufficient for their own needs and no more. The village had its own artisans, carpenter, weaver, tanner and potter, and was an independent economic unit. But times began to change with the opening up of communications, with the making of roads and railways, and with the peace and security established under the British Raj. The cultivator or peasant found that, if he chose to grow more than he needed, he could sell his surplus through traders in the large villages and small towns. With the opening of the Suez Canal and the introduction of cheap steamship transport his products began to enter the markets of the world.

Food crops, grown to keep her own people supplied with food, still form the bulk of India's agriculture, but money crops, as they are called, crops which are sold and not consumed, increase in importance year by year. Cotton, oil-seeds and jute are the chief money crops; others are tea, tobacco and coffee. But only about one-fifth of the whole cultivated area is planted with money crops, as compared with four-fifths planted with food crops. To some extent food crops have now also become money crops, because they are used to supply the towns, and a certain small percentage is exported. Altogether there has been a very great increase in production in the last fifty or sixty years. About

fifty million tons of food grains alone are harvested each year, and one has only to look at the list of India's exports to realize the importance of agriculture to her welfare and prosperity. Between eighty and ninety per cent of the total value of her export trade comes from cotton and jute, tea, oil-seeds, food grains, leather and hides. Over ninety per cent has an agricultural origin.

Throughout India the main growing season is during the monsoon. Typical monsoon or *kharif* crops, as they are called, are planted, ripen, and are harvested within three or four months. Where there is sufficient moisture, either natural in the soil or supplied by irrigation, a second crop may be harvested, called in Upper India the *rabi* crop; but in many parts the cultivator is enforcedly idle for several months of the year.

Of all crops rice is the most important, and the staple food of the majority of the people. It covers nearly a third of the total area under cultivation, and of all the millions of tons produced each year only a very small percentage is exported. Bengal, Bihar, Madras, and Bombay are the chief rice-growing provinces. There are many varieties of rice, and one or other can be grown almost all over India, but it is a water-loving plant, and flourishes best on low-lying lands with abundant rainfall during the growing season. The rice or paddy fields, as they are commonly called, are separated by raised banks which keep in the water with which they are flooded. The seeds are generally sown in nurseries, and the seedlings, when about a foot high, are planted out in the flooded fields, where the water supports their weak stems of brilliant green. When the ears ripen, in about four months, the water is drawn off and

the crop is cut. The sheaves are spread upon the threshing floor, and the grain is trodden out by bullocks.

Next in importance to rice in extent of cultivation, though not in value, come the different kinds of millets, which grow very quickly and easily during the monsoon with the natural rainfall. With pulses, especially the one known as gram, they form the staple food of the poorest among the people. Millets are also now being used as fodder.

In the drier regions of the north-west the main crop is wheat. It is a *rabi* or cold-weather crop, raised either naturally with water stored in the subsoil or by irrigation. It forms the chief crop of the Punjab and of the United Provinces, but the poorer cultivators do not generally use it for their own food; they sell it, and they themselves live on cheaper grains.

Soon after the opening of the Agricultural Research Institute at Pusa in 1904, Mr. (now Sir Albert) and Mrs. Howard undertook a survey of Indian wheats, and as a result they were able to evolve some very fine improved varieties, high-yielding and rust-resisting.[1] These, together with varieties later bred in the Punjab, are now planted over a wide area, and have increased the yield of the crop by crores of rupees. A small percentage of Indian wheat is exported to other countries.

Sugar-cane is grown in most provinces on a larger or smaller scale. Its cultivation has been greatly developed in recent years, especially in the United Provinces and Bihar, with a view to growing sufficient to supply India's needs, for sugar is the one food-stuff which has had to be imported in

[1] Rust is a fungus which attacks wheat.

large quantity into India in the past. As the result of experiments and research new varieties, grown by improved methods, are now giving twice the yield of the local cane. The tall stems of the sugar-cane are easily recognizable with their coarse grass-like leaves and their yellowish plumes of flower. In the villages the old primitive methods of crushing the cane and boiling the juice to prepare rough sugar or *gur* are still used; but the number of modern sugar-crushing and refining factories has increased very rapidly with the help of Calcutta capital and the new sugar duty.

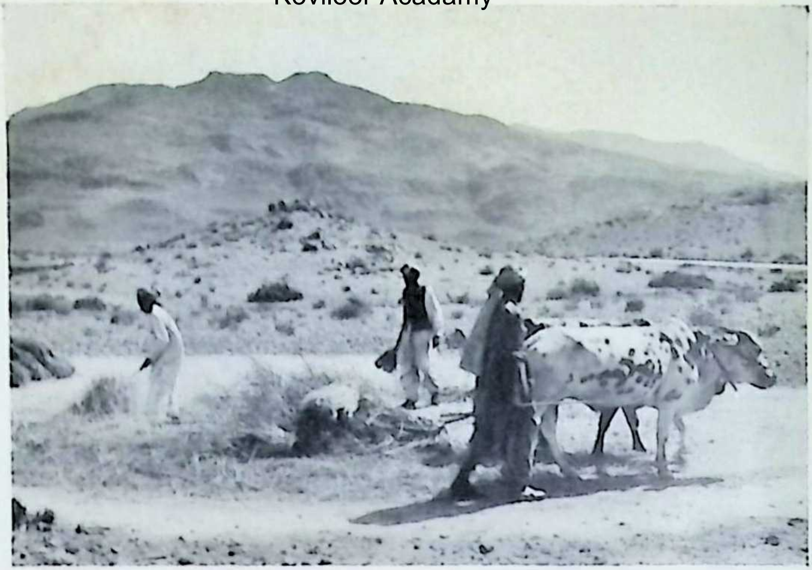
Maize and barley are cultivated to a considerable extent; we have also to count among food crops, spices, fruit and vegetables. In the days of the East India Company pepper and spices were the most valuable exports of the country, and many kinds of spices are still grown. Typical Indian fruits are the plantain or banana, the mango, the papaw (*papaya*), the guava, several varieties of orange and lemon, and last, but not least, the coconut. Banana trees are planted almost all over India, and may be recognized at once by their characteristic leaves, several feet long, which split into ribbons as they grow old. The coconut palm likes best a sandy soil and a moist climate, and grows to perfection near the coasts. In Malabar and Cochin especially, the coconut groves are a great feature. Here not only are the nuts a staple food, but the fibre of the husks is spun into yarn and manufactured into the coir mats and matting which are so familiar in Europe. One often sees boys climbing coconut palms with their bare feet to gather nuts and get a drink of the cool milk. They just put a cloth round the smooth trunk and tie it behind the ankles or round the waist, and go

up without any kind of difficulty. The same method is used for climbing other kinds of palm.

During the cold weather nearly all English vegetables can be grown in India, such as peas, beans, carrots and cauliflower, while in the hotter months there are various kinds of marrow and cucumber, pumpkin and egg-plant (*brinjal*), but vegetables occupy an entirely insignificant part of the cultivated area; they are grown chiefly near the towns.

We come now to cotton and jute, the raw material of the two greatest manufacturing industries of India and the two main items of her export trade. Cotton is by far the most important of the money crops, and is planted over some 25 million acres. The greater part is grown in central and southern India, especially on the dark clayey loam of the peninsula known as black-cotton soil, which is very fertile and very retentive of moisture. The cotton plant is allied to our common mallow; each flower forms a capsule which bursts when ripe, showing a white fluffy mass consisting of dark seeds covered with long white hairs. After gathering the capsules, the first operation, called ginning, is to separate the cotton fluff from the seeds. About a third of India's cotton crop is manufactured into yarn and piece-goods in the Indian mills; the rest is exported in bales, chiefly from Bombay, which is one of the largest cotton depots in the world. At the Institute of Plant Industry at Indore, much has been done to introduce improved varieties of cotton, and means have also been devised of eradicating the very troublesome deep-rooted weed known as *kans*, which is such a trial to the cultivator.

Jute is grown on a much smaller scale than cotton. It is practically a monopoly of Bengal, for



THRESHING WHEAT IN THE NORTH. BULLOCKS TREADING OUT THE GRAIN

By courtesy of Indian Railways Bureau



PLANTING OUT BUNDLES OF RICE SEEDLINGS IN THE FLOODED FIELDS

By courtesy of the High Commissioner for India

the very simple reason that it does not appear to grow easily anywhere else, but flourishes on the moist, rich, alluvial soil in the delta region of the Ganges and Brahmaputra. It is a tall, annual plant growing to ten or twelve feet high and belonging to the same family as the lime tree. The valuable fibre is in the stems, which are cut at the base, generally in the month of July, and taken in bundles to the nearest tank or pool. Here they are steeped in water for about three weeks, when the fibres can be readily loosened and stripped from the other tissues. The greater part of the crop is manufactured into bags and sacking in the Calcutta mills, of which we shall hear more later, and the remainder is exported in steam-pressed bales.

The tea gardens of India are mainly to be found in Assam and the neighbouring districts of Bengal, especially near Darjeeling; there are also a certain number in south India in the Nilgiris and Malabar. The tea plant flourishes best on slopes in a very damp and equable climate, such as is to be found in these districts. Darjeeling teas are well known all over the world. The tea plant is found wild in Assam, and is an evergreen bush, kept low in the tea gardens by pruning, so as to make plucking more easy. The bushes are planted in regular rows. Women and children do most of the plucking, taking the two youngest leaves and the terminal bud of each shoot. Every tea garden of any importance has its own factory, where the tea is prepared for marketing. Although the area of its cultivation is so very restricted, the average crop is about 400 million pounds a year, and tea is one of the chief exports of India.

Oil-seeds have long been grown in the country,

oil being used by the people for the toilet, as an ingredient in cooking, and for burning in lamps. Of recent years a great stimulus has been given to the cultivation of oil-seeds by the demand for them from Europe for various industries. The commonest kinds are ground-nuts, mustard, linseed and sesamum. In many districts they can be grown as a second crop, and each year sees an extension of the area under their cultivation. They now form one of the main items on the list of exports.

Other money crops, but of far less commercial importance than oil-seeds, are tobacco and coffee. Coffee is grown chiefly in Mysore and the Nilgiris; and tobacco especially in Madras, Bengal, and Bihar. Indian tobacco is coarse, and relatively little is exported at present.

In India cattle play an exceptional part, and for two reasons. First, it is on his bullocks that the cultivator depends for his work in the fields, for ploughing his land, often for the watering of his crops, for the threshing of his grain, and for the transport of his goods. Secondly, as the cow is sacred to the Hindus, it is allowed to breed at will, and neither cows nor bulls are ever killed. The visitor to the Indian countryside will be struck at once by the number of apparently useless cattle. They are a great drain on the resources of the people, although in many districts they are half starved during the dry season owing to lack of pasture. It is only of recent years that the supply of fodder has begun to be supplemented by the planting of fodder crops, so that cattle should no longer depend solely on natural grassland.

The greater part of the milk supply of India comes, not from the lean, humped cattle which

graze round the village, but from the she-buffalo, a big dark-grey animal with down-curving horns, which loves to lie in water in the hot weather. Buffaloes do much of the work in the rice fields, and are sometimes used also as draught animals, but they are not suitable for hard work in the heat.

The departments of agriculture are seeking to introduce better breeds of cattle and to point out that simple means of improvement are at hand in the keeping down of numbers and proper feeding in the hot weather. There is a special Institute of Animal Husbandry and Dairying at Bangalore to study problems in connexion with the rearing and feeding of cattle and marketing of dairy produce. Improved strains of work-animals are being gradually introduced from the splendid breeds of Indian work-cattle to be found, for instance, at Hissar in the Punjab and Nellore. They can do far more work than the average country bullock. Many experiments in crosses with imported animals have also been made, with varying success, for it is essential that improved breeds should also be resistant to the diseases rampant in India, especially rinderpest. For many years sera and vaccines for inoculation against this and other cattle diseases have been prepared at the Institute of Veterinary Research at Muktesar in the Himalaya, and distributed to the Veterinary Departments of the different provinces.

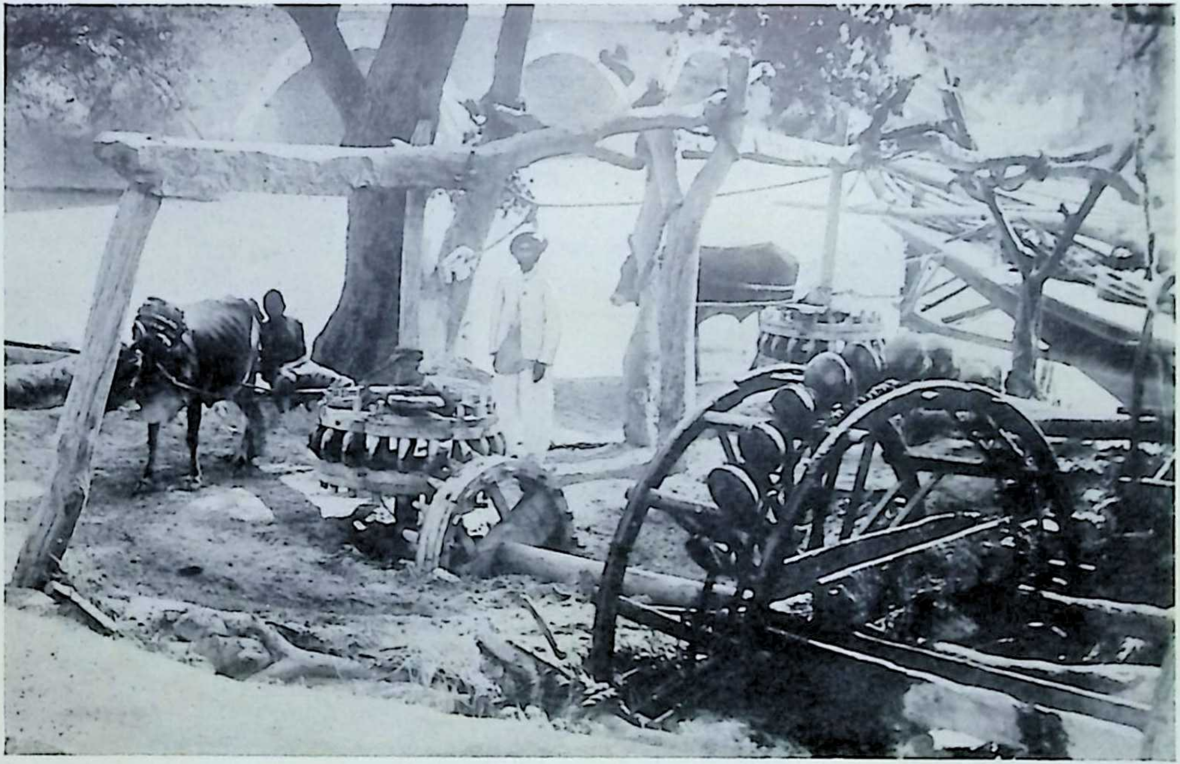
There is no export either of meat or of dairy produce from India, but hides, both raw and tanned, form an important item of her foreign trade. The low-caste Hindus, called *chamārs*, who skin animals and tan leather, are one of the largest groups among the Depressed Classes.

Large flocks of long-eared goats are to be seen

in most villages, and goats' milk is much used. Sheep are raised in certain parts for the sake of their wool, and there are many horses, donkeys and camels, the camels especially in the dry and desert tracts.

It is on the monsoon that the well-being of crops and animals alike still largely depends, and for the growing of all crops the first essential is enough water in the soil. In years gone by, even until the end of the nineteenth century, whenever the monsoon failed there was famine. In the worst famines thousands, sometimes millions, died from starvation. Now, owing to the development of roads and railways, food-stuffs can be readily sent to any stricken area; protective irrigation works have been constructed in districts where the rains are most liable to fail; and elaborate schemes of relief have been drawn up by each province in case of scarcity. As one of the first measures, loans are given to the people by Government for the purchase of seed or cattle, and the number of those who apply gives some indication of the distress. Deaths from starvation, even in years of drought, happily belong to the past. But the improvement of agriculture remains one of the great problems of India, a problem which will become more and more acute if her population continues to increase as rapidly as it has done during the last fifty years. Between 1921 and 1931 the increase in population was over 33 millions, and even now many of the Indian peasantry do not get more than the barest subsistence.

Irrigation, whether by wells, tanks, or canals, takes first place among methods of spreading cultivation and of increasing the yield of the soil. It is



WELL IRRIGATION BY THE PERSIAN WHEEL

Showing the string of earthenware pots which go down into the water

By courtesy of the Imperial Institute

Facing p. 100

so important in India that we shall treat it in a separate section. The great hindrance to other means of improvement lies in the illiteracy of the peasant and in the difficulty of impressing on him how much he could gain by new knowledge. Many of his methods are still very primitive, and the yield of his crop per acre is much less than that for the same crop in other countries. His wooden plough does little more than powder the surface soil, but the deep tillage in use in Europe would be unsuitable for most Indian conditions, as it causes too deep a layer of earth to be dried by the hot sun, and destroys the surface levels on irrigated land. He plants poor, unselected seed, and burns for fuel the manure most readily available for his fields. He is burdened with useless cows which eat up valuable fodder. Often, as we have heard, he lives and dies in debt, handing over the greater part of the produce of his labour direct to the village moneylender. He has no capital to spend on developing his land.

It was during Lord Curzon's viceroyalty that agencies were first started to help him, and they have continued to help him more and more each year. Lord Curzon inaugurated the fine Agricultural Research Institute at Pusa, now to be moved to Delhi on account of the damage done to it in the great earthquake of 1934. Each province has its own Agricultural Department, which carries out research work and supplies improved seed, taking the place of seed merchants, who hardly exist in India. The departments have experimental farms and agricultural colleges, and send out demonstrators to explain the advantages of improved seed, improved implements, and the use of fertilizers and

manures. The Imperial Council for Agricultural Research promotes and encourages agricultural research all over India. It was estimated in 1930 that improved varieties of different crops covered about 14 million acres, and had brought to India an additional profit of some fifteen crores of rupees (£12,000,000). Much progress has therefore been made, but it would have been greater still if only the Indian cultivator could read; in Canada a new wheat has spread ten times as fast as Pusa wheat in India. A process is now being introduced which will make intensive agriculture possible and give the cultivator ample manure for his fields, in spite of the fact that he burns most of his cow-dung. It consists in the preparation of valuable fertilizing humus or compost from the waste products of agriculture, such as all residues of crops. Even weeds like the water hyacinth, which is such a terrible pest in Bengal, can be made use of for this purpose. By treating cotton plants at Indore with the compost, their yield was more than doubled. It is only a question of time, and undaunted perseverance with propaganda, for new methods to spread all over the country. They will spread, even if they spread slowly.

Then there is another state agency at work to help the cultivator, the Co-operative Credit Department. Under its auspices agricultural societies are formed, which set up co-operative village banks and lend money at moderate rates of interest. The village banks are financed by central banks. Agricultural societies open to the cultivator the way of escape from the clutches of the moneylender, and at the same time teach him the value of thrift and wise spending. They have had many difficulties and setbacks, for members have to combine together to

obtain credit, and each member then becomes liable for the debts of the society. Nevertheless, the number of agricultural societies now reaches into six figures, with several million members, and in them lies the chief hope of improving the cultivator's economic position.

There are also immense possibilities in the development of other co-operative movements. Just because the peasant is so poor and the holdings so small, co-operative buying and selling are likely to prove of the first importance in the future development of Indian agriculture.

Of recent years schemes for rural reconstruction and the encouragement of indigenous industries have been taken up very widely by official as well as by many non-official agencies, all striving for the same ends by different means. Their object is to stimulate the villager to desire better conditions, and to show him how to obtain them. Besides many fine voluntary efforts like those of the Servants of India Society and of the Y.M.C.A., there are now in several provinces Rural Community Councils, Village Improvement Schemes, Uplift Boards, Development Associations, Better Living Societies, &c. In the Punjab scheme, initiated by Mr. F. L. Brayne, intensive propaganda touches every aspect of rural life. In Bombay, local associations of villagers, working through the village council or panchayat, are encouraged first to supply whatever they feel is their most urgent need. In the United Provinces the co-operative societies play a leading part. In all cases the central idea is that of giving official help to unofficial effort. All the departments—Agriculture, Public Health, Education, Industries, Co-operative Credit—are willingly pressed into the

service, and much valuable aid is expected from the development of village broadcasting.

IRRIGATION

The rainfall of India, brought by the monsoon, besides being seasonal in character, is very uncertain in its distribution. It is therefore natural that from very early times men should have sought to find other ways of bringing water to their fields. There are, of course, parts of India with abundant rainfall where there is no need for irrigation; there are parts which are always so dry that no cultivation is possible without it; but in the greater part of the country the rainfall, though ordinarily sufficient for growing crops, is liable to fail. Irrigation therefore serves two purposes; it acts as a protection against failure of the rains, and it enables crops to be grown where they could not be grown otherwise.

The great development of irrigation works is one of the most remarkable achievements of the British Raj; but tanks and wells, and even canals, were constructed in India long centuries ago. The Grand Anicut (or weir) on the Cauvery is said to have been built in the eleventh century.

Wells there have been since time immemorial, but their number, and their depth, have been vastly increased under famine relief schemes during the last fifty years. For the work of well irrigation, whether by the Persian wheel or by the more common leather bucket or *charsa*, bullocks are in general use, though many a man still works his own well on small plots by means of a long pole, weighted at one end, used as a lever.

The Persian wheel is one of the oldest forms of irrigation. It consists of an endless band of small earthenware pots which raise the water from a well and empty themselves into a hollowed-out piece of wood discharging into a channel in the field. Some improved Persian wheels are now being used with metal pots and metal receiving channels.

India is a land of contrasts, and side by side with the ancient methods just described we find the most modern form of tube-wells and pumps installed in certain areas, which tap subterranean water supplies often 250 feet below the surface.

Then scattered all over the country are thousands of 'tanks' as they are called, of which many are artificial reservoirs formed by building a dam or *bund* across a water-course or a depression, and so collecting and storing the water draining into it during the rainy season. Some of these are quite small and irrigate only a few acres; others store up millions of cubic feet of water.

In Madras there are two tanks which are said to be more than 1100 years old. Tanks are a special feature of Madras and of central India, where the natural formation of the country lends itself to their construction. A dam is built closing the gap between low hills, and the inner side is faced with massive blocks of stone. Very beautiful are some of the old tanks, covered with lotus bloom, and the haunt of wild fowl. Since the beginning of this century hundreds of tanks and reservoirs have been constructed as famine protection works. One of the biggest is Lake Arthur Hill in the Bombay Deccan, where a dam 270 feet high has been built across a gorge in the Western Ghats.

But all the largest-scale irrigation works which

have been undertaken, and which have produced such remarkable results, are canal schemes. It was after the terrible famine of 1865–6, when a million people died in Orissa alone, that Government first embarked on great irrigation projects. Loan funds were raised for this purpose, but no scheme financed by loans was to be taken up which did not promise to repay by its earnings the capital spent on it. The policy has proved a wonderful success. Scheme after scheme has been carried out to use the fertilizing floods of the great Indian rivers, the Ganges and the Jumna, the Indus, the Sutlej, the Jhelum, the Chenab and the Ravi; and in the south the Cauvery, the Godavari and the Kistna. In the south the problem, of late years, has been rather to regulate the supply than to extend it to new areas.

The canals are of two types. Inundation canals depend for their supplies on seasonal conditions: as the water in the canal rises and falls with the level of water in the river, irrigation is only possible when the river is full. Perennial canals are made by constructing a weir or barrage across the river, which keeps the water permanently up to the height required for the canal. Such canals are obviously far more efficient, and though they are also far more expensive to construct, they are superseding the older type.

The greatest feats of Indian irrigation have been in the Punjab, turning it from one of the poorest into one of the richest provinces of India. By its canal system not only are millions of acres already under cultivation effectively watered, but the almost uninhabited tracts in the dry regions between the rivers (called *doab*) have been turned into fertile land with luxuriant cultivation, on which have

grown up flourishing settlements known as Canal Colonies.

The gigantic task of permanently harnessing the waters of those two great rivers, the Indus and the Sutlej, has now been accomplished. The Sukkur Barrage in Sind, completed in 1931, is the largest of its kind in the world. Here a dam one mile long raises the level of the Indus sixteen feet, and so provides irrigation for 5½ million acres. In the Sutlej valley four great barrages in the space of 280 miles now control the river, and the canals from these link up with many of the older inundation canals, giving them a perennial supply of water.

Many irrigation works have also been undertaken by the Indian States. Altogether in 1931–2 some 50 million acres of land in India were under irrigation, rather more than half by canals. The total expenditure by Government in British India has been well over 100 million pounds, but on loan projects it has given a return of over four per cent, and it is said that the value of the crops raised *each year* on Government-irrigated land is more than the total capital outlay.

FORESTRY

The cultivated land of India, of which we have been speaking, forms less than a third of the whole country. Millions and millions of acres are uncultivated, covered mainly with scrub of thorny acacias and other bushes, with thicker scrub jungle, with rocky hills, or with forest.

The largest forests are to be found along the foot-hills and outer slopes of the Himalaya and in

Assam; in the Central Provinces and Bombay; and above all in the far south, reaching their greatest luxuriance on the slopes of the Western Ghats. Altogether there are some 130,000 square miles of forest, excluding Burma, under the control of the Indian Forest Department.

The forests are looked after by the officers of the Forest Service with their rangers and guards. The finest areas are marked off as 'Reserved Forest', which means that no timber in them may be cut except by order of the forest officers, and no game may be shot without a permit. Research in forestry is carried out at the Forest Research Institute at Dehra Dun, and the forests are administered for public benefit and bring in a large revenue.

The most valuable timber tree of India is teak, with its very hard wood and large, peculiarly harsh leaves. It extends towards the north, but is found most abundantly in the forests of the south, where elephants are largely used for lifting and dragging the logs. Satinwood, ebony, sandalwood, palms, bamboos and rubber trees abound in these southern forests, with their luxuriant tropical vegetation rich in lianas and orchids.

Sal is the strongest and most important timber of the north, and is chiefly used for building purposes. Its tall straight trunks are very characteristic, and it covers large tracts to the exclusion of other trees. Deodar and pine, which grow on the hillsides, are next in importance. The trees to be cut down each year are carefully selected and marked before felling. Many of the trunks are cut into logs or sleepers in the forest sawmills of the Himalaya, and are then floated down the upper reaches of rivers such as the Sutlej.

Wood-cutters and charcoal-burners form the largest class of those who earn their livelihood through the forests. Of forest-produce the most interesting is lac. It comes from the lac insect, which lives on the juices of certain trees, and secretes a resin long used for sealing-wax, coloured varnish, and papier mâché. At the present time its main use is in the making of gramophone records. The lac industry, one of the oldest in India, now provides nearly the whole of the world's supply.

WILD LIFE

The forests are the favourite haunts of the big game of India, more especially the damp forests of the Western Ghats, of the Terai, and of Assam, still the home of the wild elephant, the rhinoceros, and the bison. The only lions to be found in India are a few in the north-west, where they are very carefully preserved. India's characteristic beast of prey is the tiger; it has become rare in large tracts of country, but is still fairly frequent in the Terai, in the Sunderbans of the Ganges delta, and in the forests of central India. Man-eating tigers are fortunately rare, and are generally old animals which cannot catch their usual prey. The favourite method of shooting tiger is from the back of elephants, especially in the States. Far more common than the tiger is the leopard or panther, which is just as dangerous. Villagers in the neighbourhood of rocky hills or scrub jungle know that they have always to be on the look-out lest leopards seize any laggards among their cattle and goats at dusk.

With dangerous game, shooting (*shikar*) means

expensive arrangements if elephants are used, and the sportsman commonly shoots on foot or from a *machan*—a little platform fixed at a convenient height in a tree. Beaters, who are generally aboriginals thoroughly familiar with the jungle, then walk through the portion where the game is suspected to be, making noises with cries and with stones, thus driving the animals in front of them, and towards the hunters or shikaris, who sit motionless, hardly daring to breathe, in the machan, which may be screened from sight by green branches, like Peter Pan's house in the trees. A sportsman will often sit up alone in a machan over an animal which has just been killed, or a live goat which is used as a decoy for the marauder. After a successful shoot the quarry is slung on a bamboo pole and carried home in triumph. Whiskers of tigers and leopards are very much in request among the country people, and are reputed to bring strength and good fortune.

Besides leopard, the black or sloth bear is fairly common wherever there are rocky hills and forests, but is, as a rule, harmless to man, living on ants, honey and fruit. The big brown bear is only to be found in the north, remaining high in the mountains during the summer months. Wild boar, on the other hand, frequent cultivated land, and are among the worst enemies of the villager, or rather of his crops. They afford that most exciting, though cruel, of sports known as pig-sticking, in which the boar is hunted down by horsemen and killed in the end with spears.

Wild dogs are found in the larger jungles, and are so destructive that rewards are offered for their capture. Wolves and hyenas are both quite common, the former especially in open country. The jackal

is ubiquitous; it is hunted by the packs of hounds kept at a few Indian stations.

Of deer the best known are the fine, large-antlered *sambhar*, which stands five feet high and is found on forest-clad hills in all parts of India, the *chītal*, or spotted deer, one of the most beautiful of Indian animals, and the *nilgai* or blue cow. Herds of antelope still roam the plains on uncultivated land. The males are the familiar 'black buck' and have spiral twisted horns, while the does are light fawn. The little *chink* or Indian gazelle is another denizen of the plains.

Brown monkeys are found in most parts of India, singly or in groups, on the roads, on the roofs, in the trees. They steal whatever they can, but no one likes killing them, and in many places they are regarded as sacred. When their thefts of grain become intolerable, they are sometimes lured into railway trucks and deposited some miles away in the jungle. Far more attractive is the large grey monkey or *langūr*, swinging with great bounds from tree to tree, catching on to the branches with its long tail (which it curves over its back as it walks), then sitting down, looking just like an old man with a beard.

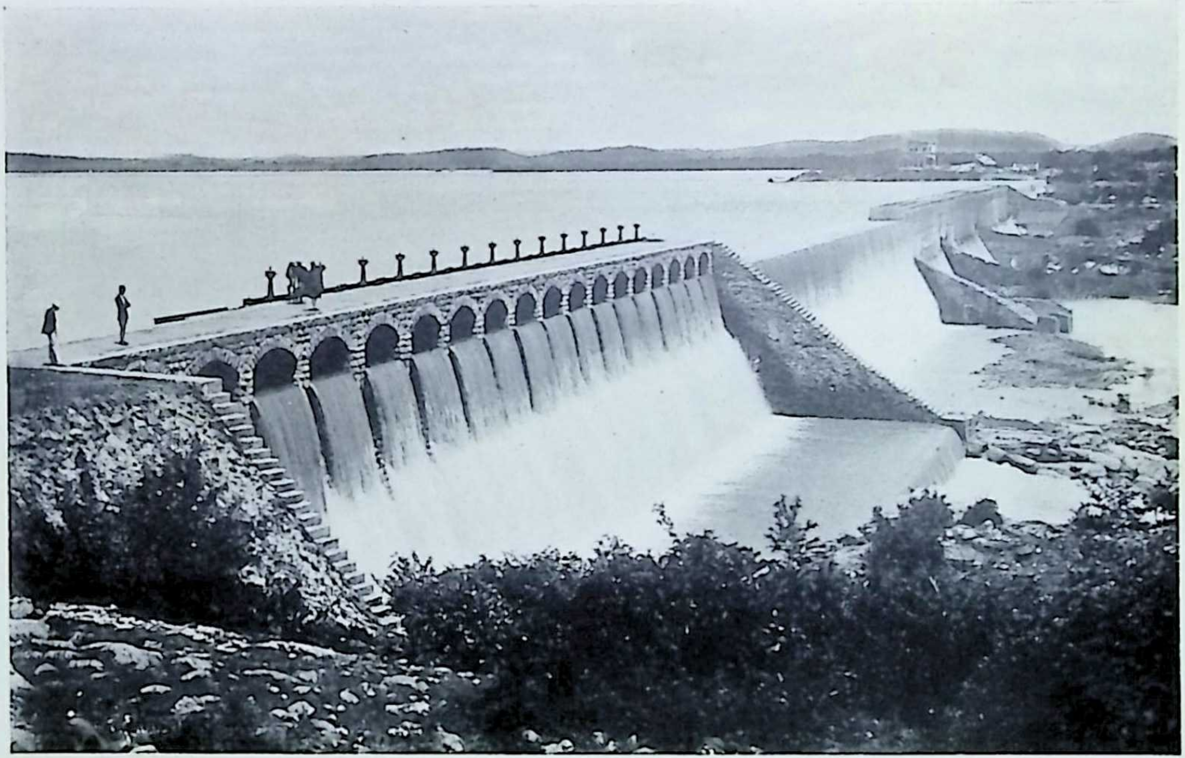
Typical, too, are the crocodiles or *mugger* which haunt nearly all Indian rivers. Sometimes they bask in the sun near the water's edge; sometimes they lie with just the head above the surface of the water, motionless as a piece of wood, but at the very slightest sound they disappear.

Almost everywhere in the houses tiny lizards run up and down the walls hunting flies, but snakes are far less in evidence than is popularly supposed. There must be many Europeans who have spent

years in India and not seen as many snakes as can be counted on the fingers of one hand. But many kinds there are, from the great water-python, which is harmless to man, to the little karait, sometimes found in dwellings, which is one of the most deadly, though only a few inches long. Every year the deaths from snake-bite among the country-folk mount to a considerable figure. The most characteristic snake of India is the dreaded cobra, whose raised and menacing head with spreading hood is so often represented by Indian craftsmen. Its natural enemy, the mongoose, known to every reader of the Jungle Books as Rikki-Tikki-Tavi, still runs about the fields continuing his good work.

The birds of the Indian countryside are far more beautiful and striking than its flowers. Hoopoes with their crested heads, brilliant kingfishers, emerald and bronze bee-eaters, bright blue jays, green parrots, and golden orioles are among the very commonest birds of the plains. Water-fowl are numerous near tanks and swamps (*jhils*). Pigeon, partridge, quail, plover, snipe, with duck and teal of many varieties, are among the most abundant of small game, while the wild peacock is very common in many parts. A kind of starling called the *myna* is a great favourite with Indians because of its talking powers, and is often kept in cages. Besides innumerable noisy crows and whistling kites, no visitor to India can fail to notice the ghoulish vultures, which sometimes collect in a circle round a sick animal, waiting for their prey to die.

Fish of very many kinds abound in the rivers and tanks, as well as the seas of India; the chief centres of fishing as an industry are in Bengal and Madras. From the angler's point of view the finest



MODERN IRRIGATION DAM

By courtesy of the High Commissioner for India

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fish is the *mahsir*, often called the Indian salmon. It is a denizen of hill streams, and has been known to exceed sixty pounds in weight.

Insects there are in myriads in India during and just after the rains, not so many at other times. Included among them are the beautiful butterflies as well as the pestilent mosquitoes, and perhaps least kindly remembered of all, that interesting but most unattractive of insects, the white ant. White ants attack not only trees in the gardens and furniture in the houses, but the woodwork of the houses themselves. Stealthily they advance under cover of the sheath of chewed earth or wood which they construct as they go, and often no one discovers their ravages until the wood is a mere shell. Some of the nests which they make in the forests are as truly remarkable as anything in the wonderful world of nature.

CHAPTER VI

Industry and Transport

WITH the greatest industry of India, agriculture, employing over seventy per cent of the workers, we have already dealt. What is the occupation of the remainder? Industry and trade of all sorts account for another sixteen per cent; domestic service, transport, the professions, and administration for nearly all the rest.

The hand industries of India are centuries old. The first ships from the West brought back not only pepper and spices, which were their main cargoes,[1] but also fine cottons and rich silks, woven with patterns of untarnishable gold and silver, delicate embroideries, and beautiful ivory and goldsmiths' work. The very word calico comes from Calicut on the Malabar coast, and the fineness of Dacca muslin became celebrated all over Europe.

It was after the industrial revolution in England and the introduction of steamship transport that cheap machine-made cotton goods from Lancashire began to supplant the hand-made cotton cloths which up till that time had supplied India's population. Hand-spinning was nearly killed. At the same time the invention of machinery brought with it a

[1] Pepper and spices were so much in demand because they were used to preserve meat.

vast increase in India's external trade. There was a hitherto undreamed-of demand for raw material, and this India was largely able to supply from the produce of her agriculture. Her sea-borne trade has been built up on an exchange of raw materials for great quantities of manufactured goods from the West.

It is only during the present century that India herself has become an important industrial country. The number of her people employed in what is officially called 'organized industry' is still a very small proportion of the whole, and her internal market is much greater than her market overseas; yet, judged by the value of her external trade alone, India is now one of the eight leading industrial countries of the world. As such she has a permanent seat on the governing body of the International Labour Office at Geneva.

Under the term 'organized industry' in the Census of 1931 are included workers in mines, plantations, and organized industrial establishments with ten or more employees. These only numbered 5 million out of a total of more than 26 millions employed altogether in mines, plantations, industry and transport. One must therefore bear this in mind in the short account of industrial development which follows.

The greater manufacturing undertakings of India, e.g. her cotton and jute mills, her tea, sugar, and tobacco factories, are based to a very great extent upon her agriculture. The cotton and jute industries were the first to be started, and they are still far the largest.

Cotton forms the clothing of the masses of India; hence its importance. Raw cotton is still the chief

export, and manufactured cotton goods the chief import of the country, but hundreds of millions of pounds of yarn are spun and woven each year in Indian mills, the number of which now runs into some hundreds in spite of the competition from both Lancashire and Japan. Bombay is the centre of the cotton industry, which from the beginning has been mainly organized by Indian effort and Indian capital.

About a third of the cotton crop is manufactured in India into yarn, piece-goods, shawls, saris, turban-cloths, handkerchiefs, &c. The first processes in the preparation of cotton are ginning (see p. 96), cleaning, and pressing. Ginning is partly done by small hand-machines in the areas where the cotton is grown, but chiefly by power-driven machines in factories. The raw cotton for export is then pressed by machinery into bales. The rest is spun into yarn in the mills, and lastly the yarn is woven into the goods required. The Bombay mills are mostly well constructed, and conditions inside the factory are generally satisfactory, but not outside, as the majority of the workers live in ill-kept, ill-ventilated, and insanitary tenement houses, called *chawls*, under the most pitiable conditions of overcrowding and squalor. It is not uncommon for there to be from ten to twenty persons in a single room. In these circumstances it is not to be wondered at that the men sleep out in the streets as far as possible; and at night in the monsoon even the verandas, alley-ways, and stairs are all crowded.

The cotton mills of Ahmedabad (also in the Bombay Presidency), a beautiful old city long famous for its handicrafts, are now becoming close rivals of those of Bombay. Another cotton manufacturing



BRINGING IN THE COTTON CROP

Note the cotton fields in the background, the small ginning factory on the right, and the bales ready for transport

By courtesy of the Imperial Institute

centre is Nagpur, capital of the Central Provinces, where the Empress Mills are a model in their care for the health and housing of their workers, as are the Buckingham and Carnatic Mills in Madras.

Hand-loom weaving is still far the most important of India's cottage industries and has managed to hold its own against the mills. The output of hand-woven cloth or *khaddar*, stimulated by the political movement in its favour, has indeed increased in recent years. The provincial Governments have materially assisted in the maintenance of the industry by introducing improved methods in their weaving schools. But hand-loom weavers generally use machine-spun yarn. Hand-spinning on the country spinning-wheel or *charka*, so ardently advocated by Mr. Gandhi, is still carried on to a certain extent, especially by women in their homes, but it cannot compete on an economic basis with yarn spun by machine.

We turn to the jute mills, which centre in Calcutta. In contrast to the cotton mills, they cater mainly for export, and have been developed very largely by Scotsmen. The mills are mostly situated along the River Hooghly outside Calcutta, and the raw jute, which grows almost entirely in Bengal, is brought to them mainly by boat. The workers live in *bustis* near by, which, in some cases, are almost as insanitary as the chawls of Bombay, though they are low hovels and not high buildings. Open drains run in front of the dwellings. A good many firms are themselves now providing suitable quarters for their employees. The greater part of the jute crop is manufactured in the Calcutta mills before export. It is the cheapest and most serviceable fibre in the

world for the making of sacks, and is woven in huge sheds in the mills into gunny-bags, sacking, and coarse cloth known as Hessian.

About eighteen per cent of the workers in both jute and cotton mills are women. Many of them take their children with them to the factory. The best firms have started welfare schemes which include medical treatment, women doctors for the women workers, and crèches where the babies can be left. In a few cases employers have also undertaken provision of housing, education for both adults and children, the organizing of co-operative societies and so on, but in general very much remains to be done to improve conditions and to raise the standard of living of industrial workers.

More than half of the factories of India are to be found in the three Presidencies of Bengal, Bombay, and Madras. In the United Provinces is the large industrial town of Cawnpore, with its big cotton and woollen mills and its important leather tanneries. Silk and paper mills, printing presses, cement and engineering works are to be found in various centres. Altogether the daily attendance in factories which come under the Indian Factories Act is about 1½ million.

Industrial labour in India is continually changing. The worker is a villager at heart, and looks forward to returning to his village as soon as he can. Labour for the factories is largely recruited from younger sons, village servants for whom there is no work, and cultivators driven to the towns by debt or a year of bad harvest. The conditions under which factory workers in general have to live are such that it is easy to understand that countrymen will not bring their wives and families to live in industrial

centres if they can help it. Being almost entirely illiterate as well as strange to town life, both men and women workers are largely in the power of the man 'jobber' or woman *naikin* who engages them, and to whom they often become hopelessly bound by debt. A certain number of registered trade unions have been formed, but owing to the illiteracy of the workers and the constant changes in the labour force, their organization on a permanent basis is an uphill task. The most stable are the railway and postal unions.

In British India any establishment using mechanical power and having twenty or more employees comes under the Indian Factories Act, and is supervised as to length of hours, employment of women and children, guarding of machinery, supply of drinking-water, and other matters, so that conditions inside these factories are generally good. But factories which do not use power do not come under the present Act. As a result there is no check in them on the conditions of work or on the employment of children; and in some of the carpet factories of Amritsar, in the mica works of Bihar, the tanneries of Madras, and in numerous small tobacco (*biri*) factories all over the country, there is sad exploitation of child labour.

Besides the permanent large-scale industries of the big cities, an increasing number of seasonal factories are being started in rural areas to deal with particular crops, for example, small cotton ginneries, oil-crushing mills for oil-seeds, and sugar-refineries in sugar-growing districts.

These seasonal factories are of growing importance to the rural population, because they draw their labour from the people of the surrounding

districts, and so give the poor cultivator a chance of employment in his off-season.

The special agricultural conditions of India favour seasonal migration of workers not only to the factories but also to the mines. The chief mines of India are of coal, and more labour is employed in the collieries than in all the rest of the mines put together.

In the great coal-fields of Bengal and Bihar, where ninety per cent of the coal of India is found, and between 100,000 and 200,000 workers are employed, it is common for the men to come in to work for a few months in the mines and then go back to their land. They mostly belong to the lower castes and to aboriginal tribes, and bring their families with them, but in accordance with the International Labour Convention women will be excluded from working underground after 1939. Modern mining methods have been introduced into India very rapidly, and the annual output of coal is now over 20 million tons. Working conditions in the mines are mainly good, and the underground roadways are spacious enough to allow the miners to stand upright. Modern coal-cutting machines, electrical pumps, and motor generators have been installed.

Quarries for building materials are widely scattered throughout India, and, like the coal-mines, draw their workers from the local cultivators. Next to the quarries, the salt-mines give employment to the largest number of workers. Salt in India is a monopoly of Government and brings in a large revenue. It is regarded as an indispensable article of diet by the people. Besides being mined in large quantities from the Salt Range in the Punjab, it is obtained by evaporation from the salt

lakes of Rajputana and at many stations along the coasts.

Other important mines are of manganese, chiefly in the Central Provinces, and of mica in Bihar and Madras.

In the state of Mysore, besides iron-mines and ironworks, are the Kolar gold-fields. Since modern methods were introduced, it has yielded annually over 300,000 ounces of gold and gives employment to more than 10,000 workers.

The most important iron-mines in India are in Orissa, where a hill of almost pure iron was discovered by a member of the well-known Tata family of Bombay. Through the courage and enterprise of this family of Parsi merchants, the Tata Iron and Steel Company has developed into the great concern of the present day, turning out half a million tons of steel a year, with the new, well-planned town of Jamshedpur growing round the works, where the management has from the beginning undertaken entire responsibility for the health and housing of the workers. There is no overcrowding in Jamshedpur with its population of 70,000, and the people are provided with excellent roads, water supply, hospitals, and schools.

We have already mentioned under agriculture the tea plantations of India, which form the basis of another of her main industries, employing altogether in garden and factory a million workers, nearly half of them women. In Assam and Bengal the majority of the labour force on the tea gardens are immigrants, who migrate to the gardens with their families and stay there for a number of years. The management of the gardens mostly provides quarters for the workers, medical treatment and

maternity benefits, and the conditions of work have improved considerably of recent years.

After the leaves have been plucked from the tea bushes and taken to the factory, they are spread out on racks to wither. Then they are rolled to liberate the juice, and allowed to ferment for a few hours before they are dried. The tea is wrapped in lead-foil in order to keep it dry and to preserve its flavour, and packed in chests which are carried down by porters and mules to boat or train. The bulk of Indian tea is exported either from Calcutta or from the port of Chittagong on the east, which is nearer to the Assam tea plantations.

We come now to the transport workers, of whom those of the railways form by far the most important group. Indeed the railway administrations of India are the largest employers of organized labour in the country, and employ altogether about three-quarters of a million men. In the early days of the railways all their requirements had to be imported, but now rails, fish-plates, sleepers and wagons are mostly manufactured in India, the wagons in the large railway workshops. The steel girders for bridges are made of Indian steel from the Tata works. In the lower ranks the workers come largely from the agricultural class. From the beginning Anglo-Indians have taken a prominent share in railway work, and there are numbers of Anglo-Indian guards, engine-drivers, and skilled railway workers. In the higher appointments, which were formerly made in England, there is a large and growing percentage of Indian officers of all communities.

Besides railway employees, some other transport workers, like those employed on public services such as the upkeep of the canals and certain roads, as

well as all the tens of thousands of employees in the posts and telegraph services, come into the category of 'organized labour'. The Indian Post Office deals with over 1000 million letters, postcards, and money orders a year.

As we said at the beginning of this brief survey, the total number of workers in the category just dealt with does not amount to more than five millions in all. We now turn to the many millions in 'unorganized' industries who still carry on in their homes or in small groups the traditional arts and crafts of their country.

We have already mentioned the hand-spinners and weavers of cotton, who alone number between two and three millions. Weavers often stretch their warp on a frame in the open along the roadside. Other textile workers are those engaged in the dyeing and printing of cotton cloth, the spinners and weavers of silk and wool, and the makers of twine, string and rope.

A very large group, nearly four millions according to the Census, are employed in industries connected with dress. The washermen and barbers amount to over a million each, and then there are the tailors, the makers of shoes and sandals, the hat makers, and the embroiderers. Over half a million makers of jewellery and ornaments are counted in a separate class.

Next come the carpenters and workers in wood and bamboo, the thatchers and basket-makers, all of whom carry on their work according to traditional methods, often using their feet as well as their hands, as is the custom with most Indian craftsmen.

Persons employed in food industries, other than the growing of food, form another large group, of

whom rice-pounders and flour-grinders form the main section. Quite a considerable number are employed as 'toddy-drawers', extracting the sap from the toddy palm, out of which country liquor is made. Apart from the food industries, more than 600,000 persons are employed in the manufacture of vegetable oils.

Pottery accounts for more than a million workers, for the potter is one of the most indispensable of artisans, making the domestic utensils of the people in shapes which are of great antiquity and sometimes of great beauty.

Blacksmiths and workers in iron, and men engaged in building industries, such as lime-burners, cement-workers and stone-cutters, are another big group.

It has been said that India is a land of craftsmen; and weaver, potter and carpenter, blacksmith, dyer and silversmith are still to be found in the larger villages to-day. In the remoter parts, and especially in the States, ancient crafts survive which have died out elsewhere. Much of the finest artistic work of India lies in the field of applied arts, in weaving and dyeing, in embroidery, metal-work, carving, and jewellery.[1] India was the first country that perfected weaving, and we have already mentioned the wonderful fineness of the Dacca muslins, which were known under such poetic names as 'running water', 'woven air', and 'evening dew'. Beautiful gold and silver figured and brocaded silks continue to be made at Ahmedabad, Benares, and elsewhere, and the famous Kashmir shawls are still woven from the fine silk-like wool from under the neck of the

[1] An excellent summary description of Indian arts and crafts, to which I am indebted, is given in Murray's *Handbook for Travellers in India*.



THE BANGLE-MAKERS

Note the strings of bangles hanging on the doorway

Himalayan goat, though in these days very few have the fine quality of the older work. Many hand-printed cottons show lovely designs and colourings. The colours are obtained from vegetable dyes, and dyeing is done by various ingenious methods, sometimes by tying tight strings across the cloth, so that the colour can only reach certain parts of it.

Then there are beautiful embroideries of all kinds and from all parts, from Kashmir to southern India, whether in cottons, in silks, in wool, in tinsel and spangles, or in finely drawn-out threads of real gold and silver, very much used for saris, slippers, and for caps. Many poor Muslim women do embroidery as a home industry, but the greater part is done by men.

Indian hand-woven pile carpets and rugs are made in many places, and are well known in England with their conventional floral designs, especially those from Mirzapur and Amritsar. Cotton carpets, called *dhurries*, generally striped in pattern, are woven in large numbers for general use. Prisoners in the jails are taught carpet-making, and their work finds a ready sale.

We have already spoken of the potter and his work. The best glazed pottery is made in the Punjab, in Sind, and in Madura, and beautiful encaustic tiles used to be made in northern India, still to be seen, for instance, in the Mosque of Wazir Khan at Lahore. Even to-day the brilliant blues of modern Delhi ware haunt the memory.

Fine carving is another characteristic craft of India. There are many beautiful carvings in wood, from the old house-fronts of Lahore to the inlaid sandalwood of the south; there are carvings in ebony and in ivory, in white marble and in red sand-

stone. Sculpture in stone and carved stone screens are among the chief features of Indian art.

But perhaps of all Indian crafts that of the worker in metals makes most impression on the visitor, because the shining brass of platters, pots, and bowls is so conspicuous. Domestic utensils of brass and of copper are made all over the country. There are the plain brass pots of the poor, the heavy brass trays of the rich, the beautiful old engraved brass of the past, and brass ornaments of every kind and many beautiful shapes. When we come to the arts of the jeweller and goldsmith, we find some of the most delicate examples of Indian craftsmanship. The gorgeousness of Indian jewellery depends on the free use of gold, pearls, and gems, often of no great value, but giving a dazzling variety of rich and brilliant colour. It must be remembered that jewellery is far more generally worn than in Europe, and that rings and ear-rings, necklets, nose-studs, bracelets, anklets, and girdles are in constant demand. Indian enamel-work on gold, on silver, and on copper is particularly beautiful, and the best Jaipur and Delhi work is as remarkable for its purity and brilliance of colour as for its delicacy of workmanship. The fiery ruby red of some of the old Jaipur enamel is said to be unique.

Lac-turning is another, more modest, speciality of India. The brightly coloured varnish so often seen on toys, boxes, and table legs is obtained by pressing the woodwork against a coloured lac stick. Coloured lac sealing-wax pressed into designs engraved on brass gives the effect of enamel to the eye.

Many places are noted for some special kind of craft, Lucknow for its silver, Delhi and Travancore for ivory carving, Dacca for shell-work, Cuttack for

silver filigree, and so on. Craftsmanship in India is handed down from one generation to the next. In the face of mass production and cheap out-turn, the hereditary craftsman has still preserved the artistic sense of colour and design which has come down to him from the past.

TRANSPORT

The rapid development of India's trade and industry has only been made possible by the improvement of communications and means of transport.

It was the introduction of the steamship which first brought India's people and India's produce into close contact with the West, a contact now made closer still by the development of air travel. Similarly, within her own wide boundaries rapid transport by road and rail has brought contact between her various peoples, and has profoundly influenced the life of the country as a whole. The development of communications has had a large share in what Indians call 'nation-building'.

The first railway in India was opened in 1853. Now she has nearly 43,000 miles of railroad, broadly covering the whole country, the third largest railway system of the countries of the world. Not only have the railways joined up the four great ports, Calcutta, Bombay, Madras, and Karachi, with industrial centres and with towns a thousand or so miles away, they have made possible all the new developments in agriculture, commerce, and industry.

The greater part of the railways are owned by the State; they carry some 600 million passengers a

year. The people, rich and poor alike, fully appreciate railway travel, and ninety-eight per cent of the passenger traffic is third-class. The rate of travel is very low and works out at only about a third of a penny a mile. No scene perhaps impresses itself on the mind of the visitor to India more vividly than the picturesque crowds at railway stations. The large stations seem nearly always crowded. People come carrying their bundles and cooking-pots, and many of them arrive at a station hours before their train is due and proceed to camp on the platform, perhaps for the night. When the train comes in, all is bustle and excitement. Hurrying along in single file come strings of coolies carrying the luggage of upper-class passengers on their heads, and along the train move the neat-uniformed *kitmatghars* with their trays from the restaurant-car or station buffet, the hawkers of fruit and of knick-knacks, and the railway staff in their white uniforms. Perhaps you may see a purdah woman being carried along in a litter and hurried into a compartment of which the blinds are already drawn. Here is the Brahman water-carrier calling out " I give water to all castes ", and there the seller of *pān* (betel-nut wrapped in a leaf of pepper vine), the equivalent of chewing-gum in America, crying his sing-song " Pan, cigarette!"

The third-class carriages have only hard wooden seats and are often uncomfortably crammed with passengers. The first- and second-class compartments, on the other hand, are extremely roomy and comfortable, with wide berths for sleeping, and provided with a lavatory and often with a bath. They have electric fans, and there are generally three movable frames to each window, one fitted with glass, one



A SCENE AT A RAILWAY STATION (ALLAHABAD)

By courtesy of Director of Public Information ,Delhi

Facing p. 129

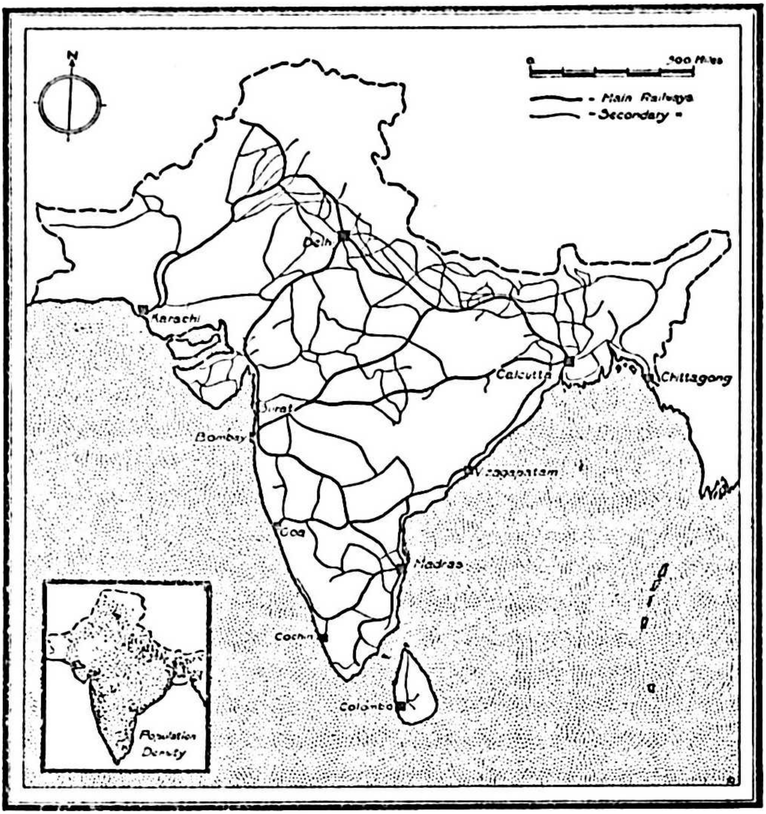


Fig. 4.—Indian Railways and Ports

with wire gauze to keep out insects, and one with slatted shutters to act as sunblinds or to give privacy. All are used in turn, according to the wish of the passengers and the time and the heat of the day.

There are times in the hot weather when one cannot so much as touch the metal-work in the compartment, and even the leather seats are uncomfortably hot. Everything gets covered with a thick layer of dust, and the efforts of the sweeper,

who comes in at stations where the train stops, seem only to make things worse.

All the chief trains have restaurant-cars attached, or else make halts at stations where meals can be obtained.

The big main-line expresses are fitted with engines of a specially powerful type, and the Indian railways are remarkable for many fine feats of engineering. The problems to be tackled were far more formidable than those in Great Britain. The bridge over the Sone River on the East India Railway is one of the longest in the world, with ninety-eight steel spans of 100 feet each. Other notable bridges are the Lansdowne Bridge at Sukkur over the Indus, the Hardinge Bridge over the Ganges, and the Jubilee Bridge over the Hooghly at Calcutta.

Remarkable too are the mountain railways. The Kalka-Simla railway passes through 103 tunnels in the short space of sixty miles, at the same time rising some 5000 feet. Tunnel No. 33, just outside Barogh station (which is about half-way up), is a mile long and so straight that one can see right through it. The engines are quaint in appearance, with their small-diameter driving wheels, and are only capable of drawing a train at fifteen miles per hour. A rail-motor, seating some twenty people, is run as an express, taking only four hours instead of the usual six and a half taken by the train.

Of quite a different type is the mountain railway to Darjeeling. It has few tunnels, but many loops, and at two points makes almost a complete circle of quite small diameter.

The railway system of India links together by hours places which had previously been days apart.

As a result, many of the main roads, wide shady avenues with trees carefully tended and watered so that they may give welcome shade, were left for many years to country carts and passengers on foot. This was true even of the Grand Trunk Road, 1500 miles long, familiar to readers of Kipling's *Kim* as " the backbone of all Hind ". But now, as in other countries, roads have come into their own again; and, more than in other countries, have motor-car, motor-lorry, and motor-bus in India affected the life of the people. Villages many miles from the nearest railway are being brought by the motor-lorry into touch with the towns and so with the modern world. The number of lorry buses in each province grows each year. But the cultivator's chief means of transport is still the time-honoured bullock-cart, almost all over India, and it serves him well, for hundreds, if not thousands, of the villages still lie far from metalled roads. The bullock-cart jogs on its leisurely course, regardless of ruts in the track, of one wheel being half a foot above the other, or of its driver being asleep. Yet the day of its undisputed sway is over, for the time is not far distant when groups of cultivators will join, through the co-operative movement, to send their produce to town or factory by motor-lorry.

Ancient and modern are to be found together in all phases of Indian life; that is part of the charm and interest of India. So it happens that on the road into Imperial Delhi you may very likely see the super-Rolls-Royce of one of the princes dashing past a camel-cart of a pattern centuries old. In the dry country of the north-west, camels are still used both to draw carts and to carry loads. It is quite common to meet a string of camels, tied nose to

tail, ambling along with the supercilious dignity that is all their own.

Although the bullock-cart is so typical of India, we must not forget our old friend the horse, who still carries on the passenger work of the towns, though he now shares much of it with the taxi and the motor-bus. He is too often a sorry little nag, who dashes along courageously under the lash of his driver's whip. He pulls a varied assortment of vehicles, of which the most characteristic are the light one-seated *ekka*, the *tonga*, which used to do all the long-distance stage work before the days of cars, and the *box-gari*, favoured by purdah women because of its shuttered windows, and also by large family parties, who often travel partly on the roof.

Of riding and carriage horses, once so numerous, one sees but few, for only a small number can afford horses as well as a car, and a car is unquestionably more useful. Besides its advantages in speed, it protects one from the heat of the sun by day, and can be used to seek cool breezes by night.

In rural areas the old-fashioned *palki* or palanquin of the countryside, carried by two or more men, has not yet been displaced, and is used especially for the women. Man-power is still in use, even in Calcutta as well as in the south, for light-pattern rickshaws, pulled by one man, which are patronized as being cheaper than *garis*.

The elephant, stateliest and most leisurely of animals, has been dethroned from the high place he once held in Indian transport, owing to the expense of his upkeep and the slowness of his gait. But on state occasions, especially, as we shall see, at the courts of the Princes, he still holds his own. For purposes of processions, decked with magnificent

trappings and carrying a howdah of gold or silver, he is unsurpassed. Nor can the car replace him in tiger-shoots as he walks majestically but noiselessly through the thick grass of the forest, carrying the *shikaris* (sportsmen) safe from attack, at the right height both to see and to shoot. Though he has a good appetite, he will gather and carry home his own food, and if, when out on a shoot, any little thing like breaking down a tree to make a pathway is required, he will always be happy to oblige.

Up in the mountains, wherever there are roads which allow them, cars have penetrated, and now help to supplement the older methods of transport. But men and women coolies still toil along with heavy loads on their backs, partially supported by a band across the forehead; and in many hill stations the rickshaw or the 'dandy', both depending on man-power, are the only means of conveyance for those who do not wish to walk or ride. For long distances pack animals do the main work of transport in the hills, and every visitor to Simla may watch the never-ending stream of loaded mules, decked with blue beads and tinkling bells, along the Hindustan-Tibet road. The land-frontier trade of India over the passes depends almost entirely on camels and mules. Higher still in the mountains the yak remains supreme, untroubled by mechanical rivals. Untroubled as yet, but has not even the summit of Mount Everest been surveyed from the air?

In some parts of India waterways are still all-important for transport. Of the great rivers, the Ganges, the Brahmaputra, and the Jumna are navigable for many miles. In places they are still crossed on inflated skins. The Indus is used to float down from the forests of the Himalaya the thousands of

logs which are cut for railway sleepers; most of the jute crop is carried by water to the Calcutta mills. In regions like Eastern Bengal, neither rail nor car has been able to replace water transport. Only air services can in part do that, and have already begun to do so. But communications in general still depend on the excellent service of steamers which ply up and down the great rivers of the Ganges delta, calling at many stations, where crowds of passengers throng the boats as they do the trains elsewhere. Many picturesque craft are to be seen, and a fishing-fleet at dawn with sails of every colour of the rainbow from red to purple is a beautiful sight. Government officers make use of launches when they wish to tour their districts, for the roads end at the water-side. In Kashmir again, the charm of water transport is as alluring as ever. To glide along in view of the snows, among meadows of iris, is to many the holiday of their dreams.

We pass to a very different aspect of affairs. Before long the whole system of fast transport for passengers and lighter goods is likely to be revolutionized by civil aviation. To take but one example: the ordinary route from Calcutta to Dacca takes seventeen hours by train and steamer; the air service does the journey in an hour and a half. By reason of her long distances India is peculiarly adapted for air transport; and important developments are already in progress.

CHAPTER VII

Education and Public Health

EDUCATION

THE masses of the people of India are still, as everyone knows, illiterate. According to the Census of 1931, only about sixteen per cent of the male and three per cent of the female population over five years old could read and write in any language. Between 1921 and 1931 there was an increase of no less than $5\frac{1}{2}$ millions in the number of literates. But during this time the growth of the population was so rapid that this large increase was only represented by an increase of about one per cent in the literacy of the population as a whole.

Both the highest and the lowest percentages of literacy are to be found in the Indian States. Cochin and Travancore head the list. In Cochin thirty-three per cent of the population over five years old are literate. In Bengal the corresponding figure is eleven per cent, in Bombay and Madras ten per cent, and these are the most literate provinces of British India. The lowest figures are to be found in a group of Indian States with Kashmir (four per cent) near the bottom of the scale.

The whole problem is on so great a scale that few people realize how much is being done because they hear so much of the vast numbers who are

still untouched by education. Yet India has an elaborate educational system of primary, middle, and high schools, of universities and of technical institutes. In British India alone there were in 1932 some 12¾ million pupils under instruction, and more than a quarter of a million educational institutions.

Since the Reforms of 1919 education in British India has been what is called a 'transferred subject', i.e. it has been in the hands of the Indian ministers of education in each province. They have been enthusiastic in the cause of education, and have obtained largely increased grants from the legislatures. The expenditure on primary schools in British India was more than doubled in the years between 1917 and 1927, and continued to increase each year until progress was checked by financial stringency in 1931–2. The number of children at school has increased by several millions in the last few years.

Education in India costs the parents very little. Primary schools are mostly free, high-school fees are very low, on an average not more than from Rs. 14 to Rs. 24 (£1 to £2) a year, and even university education, including tuition, board, and residence, does not as a rule cost more than Rs. 25 to Rs. 30 (37*s*. to 45*s*.) a month, sometimes less.

The majority of the schools in India are managed by private bodies, but are aided by Government grants and inspected by Government. A large number, both primary and secondary schools, are run by the municipalities and district boards. Only a small proportion, known as Government schools, are administered directly by the departments of education.

Christian missions have been among the foremost

pioneers of education in India at every stage from primary school to college, and for all classes, including the most backward communities.

The vast majority of the schools of India (over ninety per cent) are primary schools. In these the age of the children is roughly from six to eleven, and the teaching is entirely in the mother-tongue of the majority of the children, whatever this may happen to be. The subjects taught are mainly the three R's, reading, writing and arithmetic, though in all the better schools these are combined with other subjects, such as geography, simple hygiene, physical training, drawing and handwork. The children generally sit on the floor in a thatched or brick building or in the veranda. There are still more than five times as many primary schools for boys as for girls, but an increasing number of little girls are going to boys' schools, especially in the provinces of Madras and Bombay. On the other hand, many of the girls' primary schools in Bengal, Madras, and Bihar have old men as teachers.

At its best the primary school is a bright and cheerful place, with pictures and maps on the walls, with a teacher to each of the five classes, with a workshop and a garden. At its worst it is drab and inefficient in the extreme, a wretched room or shed with one untrained teacher who knows little more than his pupils, and who has to attempt to teach three classes at the same time. Small wonder that for the spread of literacy such schools are 'almost wholly useless'. The number of single-teacher schools still runs into many tens of thousands.

Conditions vary a great deal in different parts, but, speaking generally, primary school teachers are very poorly, in some provinces incredibly poorly

paid, and, as is only to be expected, equally poorly qualified. About half of them have gone through a course of training in a training school, of which there are a number in each province; but more than half, even of these trained teachers, have only had a primary education themselves. Some provinces and States are much behind others as regards the standard of their primary schools. In the Punjab nearly three-quarters of the teachers are trained, in Bengal less than one-third, but nowhere is the inspecting staff large enough to have an effective influence on the weaker schools.

In some provinces a large number of Muhammadan children still go to Muslim schools or *maktabs* of the old-fashioned type, where they learn to recite the Koran in Arabic and little else, but the majority go to the ordinary schools. Some orthodox Hindu children are sent to Sanskrit schools hardly more effective for general education. There are a certain number of special schools for children of the Depressed Classes, but the policy of insisting on their being admitted to all publicly managed schools is meeting with success.

There is a great and growing demand in India for compulsory primary education. It has been legally compulsory in Baroda, one of the most progressive Indian States, since 1906, and the percentage there of literates over five years old had gone up to twenty-one in 1931. In British India compulsion has been applied in a certain number of urban and a few rural areas. In the towns the task is comparatively simple, but it is a formidable problem to institute compulsory education for the masses of rural India. It is not only a question of finance, which in itself is sufficiently serious, and of

supplying vast numbers of teachers and arranging for their inspection, which is essential, but of providing teachers of such a kind that the education given by them shall be worth having. It is only waste of money and effort to multiply inefficient schools.

Under the present system there is already a grievous amount of what is called 'wastage'. Nearly half of all the boys and more than half of all the girls at school are to be found in the lowest class, and only a small proportion stay on until they have learned to read and write well enough not to forget it all again, i.e. until they become what is known as 'permanently literate'. In order to achieve this under present conditions, they must at least reach Class IV, and not much more than a fifth of the boys do so, and only a tenth of the girls. The numbers show that there has been some improvement in the last few years. In the villages the temptation to take the children away from school as soon as they can be of use helping at home or in the fields is almost overwhelming. School education of a purely literary type makes little appeal to the parents, who feel that it is only likely to draw their boys away from the village to the town and to be of little practical value to the girls.

In recent years, however, new methods in rural education have been adopted in several provinces, and the Punjab has had conspicuous success in tackling the problem, as well as in starting compulsion in rural areas. Under the Punjab scheme it is regarded as a first principle that the teacher should be of the village, and should take up his work in a spirit of service to the village. For the provision of teachers with this kind of outlook, a primary school education is not considered sufficient.

Teachers for the primary schools should be educated in 'middle schools', planned with a definite rural bias, where they will learn something of agriculture, sanitation and hygiene, and then go for a course of training at a training school. The pioneer of this scheme was the Vernacular and Middle Training School at Moga, run by the American Presbyterian Mission with the idea of giving training in community work and service, and it has now been extended to all the training schools in the province. Not only are brighter methods of teaching being introduced, with stress on games and physical exercises, but each training school has become an active centre of rural uplift. The pupil teachers are taught how to carry on propaganda for this purpose in the village by means of drama, song, and the magic lantern, as well as to do practical work such as digging manure pits and disinfecting wells. When once the village teacher becomes the leader in matters of village improvement, there is little doubt that the difficulty of getting village children to school will disappear.

In the primary schools there is no question of teaching English. We come now to the secondary schools. They are divided into middle schools, some of which teach English, and high schools, all teaching English. There are about three times as many middle schools as high schools. In most provinces the middle schools in rural areas are now being given a more practical and agricultural curriculum than formerly. The movement originated mainly in the Punjab.

The high schools are practically confined to the towns. Besides English, the chief subjects taught are mathematics, history, geography, and Indian

languages. There is, as a rule, very little teaching of science, but a certain amount of handwork, carpentry for boys, and needlework for girls. English is taught intensively, and in the higher classes becomes in most high schools the language of instruction. This naturally imposes considerable strain on the Indian boy and girl. Formerly, all the examination papers for matriculation had to be answered by them in a language not their mother-tongue, but some universities like Calcutta are now conducting the matriculation examination in the language of the province. Others give a choice to candidates of answering at any rate the history and geography papers in the vernacular.

The high schools of India are very largely dominated by the matriculation examination. Altogether, university examinations in India take a place of importance which it is difficult for people in England to realize. A university degree is regarded as the avenue not only to the coveted Government service, but to almost every career. Perhaps partly on this account, school games and school societies play a a very small part in Indian as compared with English school life, and cramming up textbooks by heart a much larger one, but of recent years more time has been devoted to games, physical training, and other activities.

The Boy Scout movement has taken firm root in India, both in the provinces and in the States, and is doing much to give healthy recreation and enjoyment to thousands of schoolboys, as well as to supply that valuable character-training which has been lacking in many schools. Girl Guides, though far behind the Scouts in numbers, have also made good progress, especially in Bombay and Madras, and

have given an added interest to girls' school life wherever companies have been formed.

The high schools of India are essentially day schools, though many have hostels or boarding-houses attached. In the hill stations are several excellent boarding-schools, but these cater primarily for the European and Anglo-Indian community. Of this type are St. Paul's School at Darjeeling and Bishop Cotton School at Simla. The Chiefs' Colleges at Ajmer and elsewhere are boarding-schools of a special type for the sons of ruling houses. The first Indian 'Public School' for boys has been opened at Dehra Dun.

Turning now to higher education, we find that there are no fewer than seventeen universities in India (excluding Burma), with between them over 100,000 students. Fifteen are in British India and two are in the States—one in Mysore, and the other, the Osmania University in Hyderabad, where the lectures are given in Urdu and not in English. Two belong to special communities, the Muslim University at Aligarh in the United Provinces, and the Hindu University of Benares. These are both residential, as are also several of the newer universities—Dacca, Allahabad, and Lucknow—which have fine science departments, as well as up-to-date residential quarters. But the majority are affiliating universities on the original University of London model, consisting mainly of a number of 'Arts Colleges', for which the university is merely the examining body. Calcutta, Bombay, Madras, Lahore are all of this type, though they organize central higher teaching. The number of Arts Colleges is continually increasing, as it appears to be the aim of every town of fair size to have a college of its own.

The larger universities have all of them faculties of arts, science, and law, and some of them also faculties of medicine and engineering, and departments of commerce, while the training colleges for secondary teachers are, in most cases, connected with the universities. In the Hindu University of Benares the engineering department, the largest of its kind in India, is the outstanding feature.

In recent years Indian universities have begun to make their contribution to the advancement of science, and in 1930 the Nobel prize for physics (an international prize open to all countries) was awarded to Sir C. V. Raman, F.R.S., now Principal of the Indian Institute of Science. The Nobel prize for literature was awarded many years earlier to Dr. Rabindranath Tagore, the well-known poet.

The profession of the law, as in all countries, attracts numbers of clever graduates, though Government service, with its assured position, its security, and its pension rights, is the goal of ambition of the large majority. But the number of the successful is few, and the unemployment among university men is a very serious problem for India.

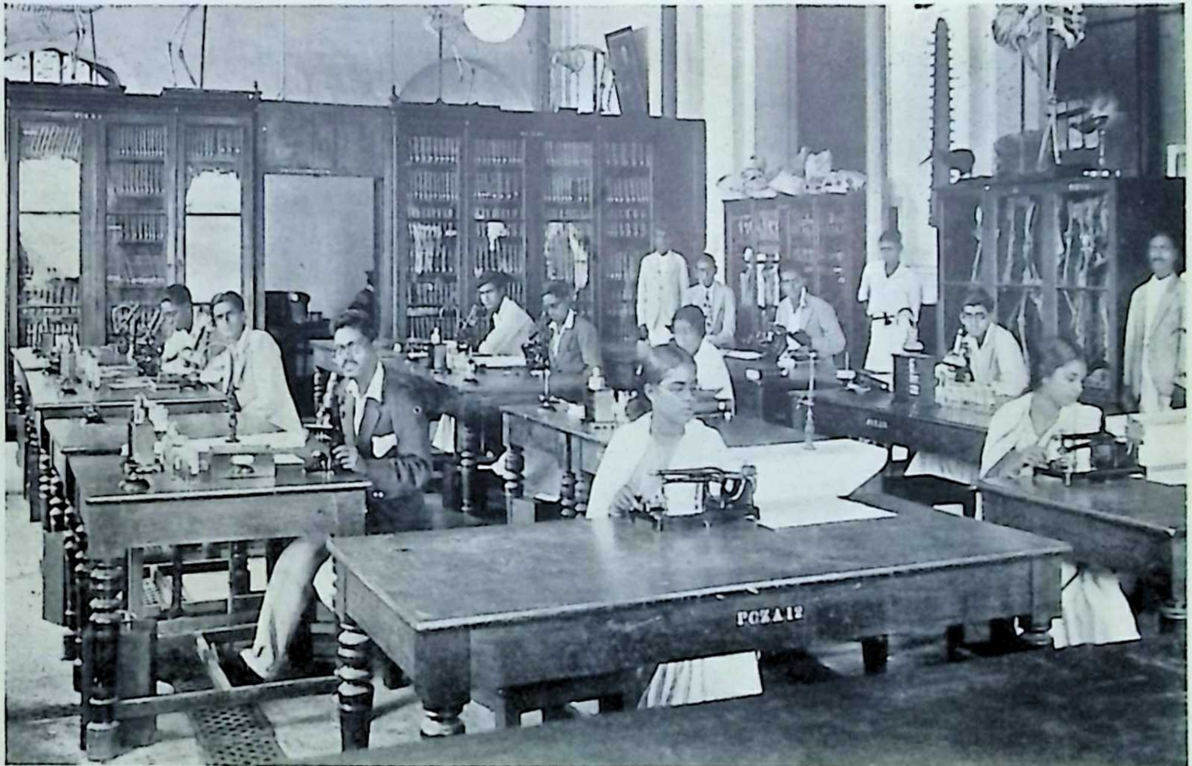
All the universities admit women to their courses and degrees on the same terms as men, and though the actual number of women students is a very small proportion of the whole, it has been increasing very rapidly in the last few years. The special Arts Colleges for women are all overcrowded, and a growing number of women are studying with the men. As yet very few of the women students come from the Muhammadan community.

Girls' education in the past has lagged terribly behind that of the boys. It was the missionaries

who opened the first schools for girls in India, and to them a great debt of gratitude is due and is gladly acknowledged by Indian women. They still carry on many of the best girls' secondary schools. Private individuals have also established excellent schools, e.g. the Gokhale Memorial School in Calcutta. But progress in general was for many years slow owing to purdah and to child marriage, and also to the general reluctance of parents to send their daughters to school. This reluctance has been probably enhanced because the curriculum for girls is so largely modelled on that for boys.

As we have already said, more than half of all the girls at school are still to be found in the lowest primary class, and the great majority go no further. But in all stages the numbers are now increasing remarkably, and the demand for more schools for girls grows every year in force. This demand was endorsed by the Education Committee of the Simon Commission (Hartog Committee), which recommended in 1929 that, in the interests of India as a whole, the claims of girls should now come first in every scheme of expansion.

Since that date Madras has gone ahead more than any other province in regard to girls' education. Between the years 1927–32 there was actually a greater increase in the number of additional girls going to school in the province of Madras than in the number of additional boys. More than 2000 new institutions for girls were opened. The number of girls staying on to Classes IV and V of the primary schools is more than in all the rest of the provinces put together, excluding Bombay. Owing to the absence of purdah, there is also little difficulty in getting thousands of girls to go to boys' schools.



PRESIDENCY COLLEGE, MADRAS

An Honours Class in Zoology. Students of both sexes work together

By courtesy of the Principal, Presidency College

Facing p. 144

More than three-quarters of the Madras women teachers are trained.

Bengal, on the other hand, where there are actually more than half of all the primary schools for girls in British India, has shown little progress. Nearly all the girls' schools are of the lower primary or three-class type, most of them in charge of untrained men teachers, and the proportion of girls who reach the standard of Class IV in Bengal is only three per cent.

The great progress in Madras has, of course, involved a large increase of expenditure on girls' education. Even so, in the five years between 1927–32 it was not much more than a third of the increased expenditure on the boys during the same period. In nearly all provinces the amount spent on boys is still about eight times as much as that spent on the education of girls.

Thus Indian women will have a hard struggle to get the necessary funds to catch up to the level of their brothers in education. Custom dies hard, and in times of financial stress it is nearly always girls' education which is curtailed. Women themselves will have to bring political pressure to bear in order to change this ingrained habit of mind.

During the last ten years there has been a great awakening among the educated womanhood of India. Women of all communities travel from all over India, both from provinces and States, to attend the annual All-India Women's Conference on social and educational reform, which met for the first time in 1927, and deals with all questions affecting women's interests. The creation of the Lady Irwin College for the better training of teachers, especially in home science and child psychology, is one of the

results of the Conference. This college, the first collective effort of Indian women to further their ideals in regard to the education of girls, with a view to making it a more practical training for home life, was opened in New Delhi in November, 1932.

There is no bar to the admission of women in India to the professions. Since 1916 there has been an All-India Medical College for women at Delhi, the Lady Hardinge Medical College, which is staffed by women specialists and now takes over 140 students. The college is furnished with an up-to-date X-ray department, and has attached a fine hospital of between 200 and 300 beds, with a training school for nurses and 'compounders' (dispensers). Women medical students are also allowed to study with the men in the Universities of Calcutta, Madras, Bombay, and the Punjab. There are too in every province 'medical schools', open to women as well as to men, which give a shorter course of medical training, qualifying for the grade of 'sub-assistant surgeon'.

A number of women have graduated in law, and a few are practising in the Courts. In the large towns many are serving as honorary magistrates and on local bodies.

Apart from the training for professions given at the universities, there are a number of scientific and technical institutes in India of both higher and lower grades. We have already mentioned in another chapter the central institutes for agricultural and forestry research, and the agricultural and veterinary colleges. Besides these there is the Indian Institute of Science at Bangalore, founded by the munificence of Sir Jamsetji Tata, for advanced work, and the

Indian School of Mines at Dhanbad, which gives a diploma in mining engineering.

There are several engineering colleges not attached to universities, and a certain number of technical schools for training in particular branches of industry, such as the Victoria Technical Institute in Bombay, the Government Industrial Institute, Madura, and the Harcourt Butler Institute at Cawnpore.

Calcutta, Bombay, Madras, and Lahore have flourishing Schools of Art which have turned out some very good students, as bear witness the mural paintings of the Secretariat Building at New Delhi and at India House, London.

Connected with some of the Schools of Art are Craft Schools, and in addition there are a number of industrial schools in every province for training in various crafts and industries, such as weaving, dyeing and printing, carpentry, tanning and leather works. The number of these vocational schools is increasing.

There are other aspects of education, such as adult education, the arrangements for promoting education among the specially backward classes, the provision of special schools for the blind and the deaf, and reformatory schools, which it is not possible to touch on here, but in respect of all of which some progress is being made.

PUBLIC HEALTH

On the advance in education, and especially the education of women, all advance in public health largely depends.

We have in India a country where the masses of the people are not only illiterate, but completely ignorant of the simplest rules of hygiene; where, although the birth-rate is double that in England and Wales, so also is the death-rate; and where the average expectation of life, as calculated from the 1931 Census returns, is under twenty-seven years as against fifty-seven years for Great Britain. It is true that this is partly due to the very high infant mortality; but beneath, or rather alongside, all that is picturesque, fascinating, and interesting in Indian life is the ever-present danger of disease, on a scale entirely unfamiliar to those who think in terms of Great Britain.

There was a system of medicine in ancient India which was for the time remarkably advanced. To-day the Hindu Ayurvedic and the Muhammadan Unani systems still survive, and their practitioners, together with a host of untrained medicine-men and *hakims*, continue to minister to thousands who put their faith in indigenous remedies.

The provision of medical help on Western lines for the peoples of India is a gigantic task, and although noble work is being done by the many hospitals and dispensaries, it will be easily understood that the supply still falls terribly short of the need. The millions of rural India live far from medical aid. To travel even to the nearest dispensary is often a journey of days.

The difficulties in the way of the medical services are many—the vast size of the area to be served; the lack of financial resources and of equipment; the ignorance and fatalism of the masses of the people; the refusal of large numbers of women patients to be treated by men doctors; the dearth

of suitable Indian women prepared to take up nursing as a profession.

There are in India both official and unofficial organizations for health work. Every province has set up a department of Public Health under a director, who is generally an officer of the Indian Medical Service. The department is a supervising and inspecting agency with its engineers, health officers, sanitary inspectors, and so on, who draw up and supervise schemes for water supplies, drainage, and other sanitary works. Many municipalities now have their own whole-time health officers. In some provinces a beginning has been made with the medical inspection of schools and school children. All health officers are encouraged to include health propaganda in their tours.

The civil medical services in each province are administered by a separate department under the control of an officer of the Indian Medical Service.

Side by side with the official organizations, and co-operating with them, there exist many voluntary organizations, some of great importance.

There are now between six and seven thousand hospitals and dispensaries of all kinds in British India, besides those in the Indian States, but this total only gives an average of one dispensary to over 40,000 of the population. The great majority of medical institutions are supported or aided by public funds. They range from the large and well-equipped civil hospitals of the big cities to the small dispensaries of rural areas in charge of a single sub-assistant surgeon, who has taken a four years' medical course, but is not a fully-qualified doctor in the sense of the word as understood in the West. Besides the state public hospitals, there are many, large and

small, run by missions and by private bodies. The railways have their own hospitals and medical staff.

The number of patients treated annually in India is continually increasing, and in twenty years it has more than doubled. In 1931 it had reached over 72 millions. The motor-bus has proved a boon to many a poor sufferer from villages hitherto inaccessible except by jolting bullock-cart travelling at two miles an hour. Purdah women are still often brought to hospital in a *dooli* (litter) slung on a pole.

The supply of trained nurses is still a grave difficulty. In some provinces nursing arrangements in many of the hospitals are of the most primitive. In others, such as Madras and Bombay, numbers of women, Hindus as well as Anglo-Indians and Indian Christians, are now coming forward for training both as nurses and midwives, though few have attained the standard of education that is desirable.

The large number of Indian women unwilling to consult men doctors have to depend on medical help from their own sex. The Dufferin Fund, founded by the sympathy and foresight of Lady Dufferin in the eighties of last century to supply " medical aid by women to the women of India ", has led to the establishment of a number of special hospitals for women, in charge of fully-qualified women doctors, both British and Indian, who form the Women's Medical Service. There are between twenty and thirty of these special hospitals, with a continually growing number of patients. One of them is in connexion with the Lady Hardinge Medical College, where many of the Indian members of the Women's Medical Service have been trained. But there are only between forty and fifty members

of the service in all, and this number is lamentably inadequate. So is the accommodation for women provided by the civil hospitals. If it were not for the noble work done by the many mission hospitals, which were the pioneers in work for women and children, there would be still more suffering than there is at present.

In few countries has so much research of value to sufferers from tropical diseases all over the world been carried out as in India, but medical research has gone far ahead of its practical applications.

The chief causes of mortality, accounting for sixty per cent of deaths, are fevers of different kinds, including, besides malaria, enteric or typhoid fever, and kala-azar, a disease unknown in Great Britain. But malaria alone kills off two or three millions every year, even in normal years when there is no special epidemic, and weakens and lowers the efficiency of many millions more.

Cholera is always present in greater or lesser degree. Tuberculosis and respiratory complaints, in spite of the heat and the sunshine, claim several hundreds of thousands of victims annually, especially in overcrowded cities and among purdah women and girls. Dysentery, smallpox, and plague are the next most frequent causes of death.

The method of infection and of the spread of all these diseases is now well known, and for many years public health authorities, aided more and more by voluntary organizations, have been working unremittingly to reduce the heavy toll of life.

It was Sir Ronald Ross of the Indian Medical Service who first proved the manner of transmission of malaria through the bite of the mosquito. Antimalarial measures consist partly in efforts to destroy

the mosquito and the stagnant pools which are its breeding-grounds, and partly in the treatment of sufferers by means of large doses of quinine. Government has its own cinchona plantations in Bengal and in Madras, where supplies of quinine are prepared. It is sold at a very low price through post offices and other agencies, and is often given free to school children and to the poor. Bengal has many voluntary anti-malaria societies, and most provinces have undertaken some anti-mosquito measures, but not on a scale sufficient to be really effective.

Of the other diseases which we have mentioned, cholera, smallpox, and plague are liable to flare up in the form of terrible epidemics, but, as the result of long years of experience and devoted work, the machinery for combating them has been so highly developed that they have been largely controlled and held in check in recent years.

Cholera, most dreaded of scourges, used almost always to break out among the pilgrims at big fairs and festivals. Now, owing to the elaborate precautions taken by the authorities, including special sanitary arrangements, protection of water supplies, inspection of incoming pilgrims, and anti-cholera inoculations, they generally pass off without any serious outbreak. One of the first precautions to be taken whenever there is danger of cholera is the disinfection of wells and tanks, and in this, as in the distribution of quinine and the spread of knowledge of the rules of health generally, the younger generation, especially the Boy Scouts and the Junior Red Cross groups, are beginning to take an active share.

Vaccination against smallpox is undertaken on a very large scale. Each province has a vaccine

institute, and vaccination is compulsory in many municipalities and in some rural areas, but it is hard work to persuade the more ignorant and superstitious of the people that vaccination is likely to be more effective than offerings to the goddess of smallpox, still worshipped and feared in many a village.

Plague is far more local in its distribution than either cholera or smallpox. The provinces of Bombay, the United Provinces, and the Punjab, and some of the States seem specially liable to it. The infection is conveyed to man by rats, not directly, but through the bite of infected fleas. Often the finding of dead rats gives the alarm. As anti-plague measures, campaigns of rat destruction are started, and anti-plague inoculations are given, prepared at the Haffkine Institute, Bombay. When the outbreak continues to spread, evacuation of the infected area has been found to be the best remedy, and if one sees the inhabitants of a whole village camping out in the fields, one may guess the reason.

Rabies is still beyond control in India, for the poison is transmitted not only by dogs but by jackals and other wild animals. There are a number of Pasteur Institutes in different provinces, besides the original one at Kasauli, and anti-rabic treatment is now given at many local centres.

An All-India campaign against tuberculosis has been organized with the money raised by the King George Thanksgiving Fund, administered by the Indian Red Cross Society, while a great effort is being made to stamp out leprosy, still unfortunately very prevalent.

When we turn to maternity and child welfare work, we find in India a vast field. Both infant and

maternal mortality are very high, and nowhere could a campaign for 'fewer and better babies' be of more value. Infant mortality has been reduced slightly by the efforts of the last few years, but it is still between two and three times that in Great Britain, while maternal mortality is more than four times as great. The babies of India are for the most part brought into the world by the help of untrained women known as *dais*, whose calling is hereditary, and who are entirely innocent of any knowledge of antiseptic methods. More than half the cases of maternal mortality are due to septic conditions.

A number of highly-trained midwives are now being turned out by the large hospitals, but one of the chief branches of maternity work is the endeavour to train indigenous *dais* in modern hygienic methods. This is being carried out to some extent in all the provinces by doctors, by voluntary societies, or by health visitors. The best results are found when the training is in the hands of lady health visitors, who can continue to supervise the *dais* after they are trained, an absolutely necessary measure if they are not to drop back again into their old ways. The first Health School for the training of lady health visitors was opened in Delhi in 1918, and is now known as the Lady Reading Health School. Health visitors trained at Delhi have gone to all parts of India.

With the establishment of the Lady Chelmsford League two years later, in 1920, maternity and child welfare work gained a remarkable impetus. 'Health and Baby Weeks', with health exhibitions, magic lantern and cinema shows, are celebrated all over India in some thousands of places each year, and arouse quite remarkable interest and enthusiasm.

There are now a number of infant welfare centres in every province and in many of the States. Some have gone far ahead of others, but the organization of the centres is largely left to voluntary societies. Most of the advisory work is undertaken by the Central Maternity and Child Welfare Bureau, which includes the Lady Chelmsford League and is now under the Red Cross organization. It administers all the various funds which have been collected in the past to promote its objects, and supports or assists child welfare centres in nearly every province, and among the troops, both British and Indian. It helps in the training of nurses, midwives, and health visitors, and prepares posters, slides, films, plays, and pamphlets for propaganda. In a few big cities, like Calcutta, Bombay, and Madras, there are municipal welfare centres, but, generally speaking, very little public money is spent either by municipalities or by district boards on maternity and child welfare. There is little hope of improvement in this respect until more women are appointed as assistants in the departments of public health.

Health education is still more important in rural areas than in the towns, where there is at least a municipal water supply and a conservancy or sewerage scheme. The largest towns are provided with filtered water and modern sewerage and drainage, but little is done for rural areas. In villages the public latrine is quite commonly the bank of a stream or the margin of a tank, causing the rapid spread of water-borne disease. Drinking-wells are frequently unprotected, streets are unswept, flies abound alike on piles of refuse and on food, rats and vermin are plentiful owing to the housing of animals and storing of grain in or near dwellings; and the

people know nothing of the risks they run and could easily avoid. If the younger generation can be trained in a knowledge of hygiene denied to their parents, and in a spirit of service, whether it be through the departments of education, through the Boy Scouts or the Junior Red Cross groups, which are becoming increasingly popular, they will prove the best workers in the movement for 'village uplift' or rural reconstruction now being embarked on in many parts of India. Health education is only one aspect of rural welfare work as a whole, to which reference has already been made.[1]

From a different angle the All-India Institute of Hygiene and Public Health in Calcutta, founded by the munificence of the Rockefeller Foundation and formally opened in December, 1932, should do much to stimulate and influence the future of public health work in India. At the present time, notwithstanding all that is being done, the means for combating disease are altogether insufficient for the vast population.

[1] See p. 103.

CHAPTER VIII

The Indian States

THE Indian States, as distinguished from British India, occupy almost half of the total area of the country, and have a population of about 81 millions (Census of 1931), a little less than a quarter of the total population. There are altogether between five and six hundred States, large and small, differing widely in size, in wealth, in geographical position, as well as in their peoples, their history, and their government. They vary from big countries like Hyderabad and Kashmir, each about the size of Great Britain without Wales, to landed estates of a few acres, whose petty chiefs have very limited powers. More than half the territory belongs to the twenty-four largest States. Some idea of their relative importance is gained by the number of guns in the salutes to which their rulers are entitled. The rulers of Hyderabad, Mysore, Kashmir, Gwalior, and Baroda each receive a salute of twenty-one guns. Altogether eighty-seven princes have salutes of eleven guns or more and are styled His Highness. Rather more than one hundred have seats in their own right in the Chamber of Princes at New Delhi, which was set up by Royal Proclamation in 1921.

The rights and dignities of the rulers of the

States are guaranteed by their separate treaties with the Crown, or otherwise recognized. All of them acknowledge the suzerainty of the King-Emperor, but within their own borders, in large or small measure, they possess and exercise sovereign powers. In all the larger States (175 of them) the paramountcy of the Crown is exercised directly through the Political Department of the Government of India, which is under the personal control of the Viceroy. He appoints the British Residents and Political Agents through whom are conducted the relations of the States with foreign nations, with each other, and with the paramount power.

Railways and postal services, where maintained by the States, are run in conjunction with those of British India. Maritime customs, owing to geographical considerations, are in the main under central control, but in all internal affairs the more important States are self-governing. They have their own systems of administration, their own laws, their own courts, their own taxes. Hyderabad has its own coinage.

The princes are second to none in their loyalty and devotion to the throne, and in the Great War placed their whole resources at the disposal of His Majesty. Many of the States maintain their own troops, of which by far the most important belong to the Indian State Forces, a body of over 40,000 men, the majority well armed and well trained.

Widely as the States differ among themselves, they have a general similarity in outlook, administration and social atmosphere as distinct from British India. In all of them there is the strong personal link between the prince and his people. They are attached to him in most cases by ties of loyalty and



Fig. 5.—India, showing Provinces and States

affection, and they know that the traditions and the customs of the State will be handed on from one ruler to the next. Though the Indian princes have autocratic powers, in almost all the larger States they govern through a Council of Ministers, of whom the chief is generally known as the Diwan. Several of the most progressive States, such as Baroda, Bikaner, Bhopal, Mysore, and Travancore, have instituted advisory legislatures with a partly elected

membership, and others are now following their example. Mysore and Travancore are even advancing on the road towards democratic government. Speaking generally, the princes of India are men with a high sense of duty, genuinely anxious for the welfare of their people. Many of them prefer quiet dignity to ostentatious display. Some still have large zenanas and take their pleasure in the indulgence of extravagant tastes, but it is only rarely that there is such flagrant misrule that the paramount power finds it necessary to interfere and to suspend a ruler or dethrone him.

It is especially in the States that the old picturesqueness of Indian life still survives with all its ancient ceremonial. The time-honoured institution of the Durbar or public audience, at which the ruler heard petitions, received his nobles and showed himself to his people, is kept up, though in a somewhat modified form. Durbars are held on many occasions, such as birthdays, weddings, or accession to the *gadi*[1] of a ruler, with varying degrees of pomp and circumstance. Nowadays a Durbar often partakes of the nature of a levee, starting with the old ceremony of presenting *nazar*, the offering of a present as a salutation of honour to a ruler or superior, a present which in these days is only touched and not taken by the recipient. But it is above all in processions in the States that may still be seen a pageantry without parallel in any country outside India. Then the Raja and his nobles appear clad in gorgeous raiment and resplendent with jewels, riding on elephants with gilded howdahs and richly embroidered trappings, followed by decorated camels, state carriages of gold

[1] Throne.



H.H. THE MAHARAJA OF MYSORE LEAVING THE PALACE FOR THE DASARA PROCESSION

By courtesy of the Mysore Government

Facing p. 161

or silver, fans of peacock feathers, armed retainers with curving scimitars, prancing horses, mail-clad warriors.

The magnificent jewels of the Indian princes are famous the world over, and in their treasuries and jewel-houses are shown pearls, diamonds, emeralds and rubies in bewildering array. The princes are famous too for their lavish hospitality, their splendid banquets and entertainments, and the wonderful sport provided for their guests. No one who has been on a tiger-shoot organized in one of the States is likely to forget the experience. Many of the princes are notable shots, and many others are first-class players of polo, a game introduced into India by the early Muslim invaders. Ancient forms of sport, such as hawking with falcons and hunting with cheetah (a kind of leopard which can be trained to run down antelope), are still practised in some States; while elephant fights, ram fights, even fights between wild boar and tiger, may be staged on festive occasions, but are stopped before there is serious injury to the animals.

Nor is it only at the courts of the princes that old customs linger. The life of the humble people has changed far less during the last hundred years than life in British India. The population is less dense, there are very few industrial centres, and old handicrafts still survive that have died out elsewhere, together with old costumes and old-world courtesy.

We can divide the States roughly into groups according to their history and position. First in such a grouping come the Rajput states, the most numerous, and at the same time the most ancient; for the Rajput chiefs are the descendants of the noble and chivalrous clans who resisted the on-

slaught of the Muslim invaders in the eleventh and twelfth centuries. Often defeated and driven back to their fortress strongholds, they yet succeeded in preserving their identity through all the years of Muslim rule. Rajput chiefs served as governors in the Mogul Empire, and some of the Mogul emperors married Rajput princesses. In the eighteenth century, when the Empire was breaking up and the hardy Marathas of Central India gained ascendancy, a struggle began between them and the high-born Rajputs, which only ended with the dominance of British power. The Rajputs lost much of their territory to the Marathas, but they still occupy almost the whole of Rajputana and the adjoining country of Kathiawar, near the western coast. Kathiawar includes the state of Nawanagar, whose late ruler was the famous cricketer known as Ranjitsinhji.

Of all the Rajput States the premier place must be given to Mewar. Its hill-girt capital, Udaipur, is generally acknowledged to be the loveliest town in all India, and its chief, the Maharana of Udaipur, claims descent more ancient than that of any other ruling prince. He traces his lineage to the Suryabansi or Sun-stock, and is the acknowledged head of the "Thirty-six Royal Races of Rajasthan". The sun in splendour is emblazoned on his standard. His city and palace stand on the shore of the beautiful Pichola Lake and are mirrored in its clear waters. The eye is carried across to islands with marble pavilions and charming gardens. In one of these island palaces Shah Jahan was made welcome when he was an exile from Jahangir's court; and 200 years later British refugees were sheltered here during the Mutiny with the same chivalrous hospitality.

Seventy miles from Udaipur are the ruins of Chitor, the famous Rajput stronghold, cradle of Rajput chivalry. Three times was Chitor besieged and sacked, and three times was performed the *jauhar*, when the Rajput women gave themselves to the flames, and their men, clad in saffron robes, rushed out to perish by the sword. Many ballads recount the deeds of heroism and sacrifice of the Rajput clans, of the women as well as the men, in defence of their beloved city. "The crime of the sack of Chitor" has become an expression which is still in common use to-day. It was after the third and last fierce siege by Akbar that Chitor was left desolate and the Maharana transferred his capital to Udaipur. The most famous remains of the old city are two towers, known as The Tower of Fame and the Tower of Victory. The Tower of Fame dates probably from the twelfth century, and is one of the most interesting of Jain monuments. Inside is a narrow staircase, and outside its whole surface is ornamented from top to bottom of its seven storeys with sculptured figures and mouldings.

The largest State of Rajputana is Jodhpur, which is about the size of Ireland, half of it a vast sandy plain. It is rich in marbles and sandstones, and the materials for the Taj Mahal came from its famous quarries at Mekrana. Jodhpur is also known as Marwar, and all over India are to be found merchants called *marwaris*, a name now used as a general term from the number of traders and money-lenders who originally came from this state. The magnificent fort of Jodhpur, of pale-red sandstone, is one of the finest of Rajput buildings. Built on steep rock, it dominates the city and the plain 400 feet below. Like so many of the great forts of India, it

is approached by a ramp guarded by many gates. Jodhpur is famous for its pig-sticking, the sport *par excellence* of the Rahtor Rajputs, and also for its polo. The Jodhpur team has often carried off the polo championship of India. The state has a very fine new hospital and a large aerodrome, which is used as a port of call by the British and Dutch airmails. The Jodhpur Lancers saw service during the Great War, and with them went that great nobleman Sir Partab Singh, typical of the Rajput tradition, who was regent and chief minister for many years and the devoted friend of Queen Victoria.

The neighbouring state of Bikaner is very largely desert, but in the north nearly 1000 square miles is now irrigated from the great rivers of the Punjab, by bringing the water from a distance of eighty-five miles through a canal lined with concrete, the longest of its kind. Bikaner is above all the land of camels, which here do most of the work commonly done by bullocks elsewhere. Its army includes the famous Camel Corps, with its splendid desert-bred animals and riders in brilliant uniforms of white and gold. The many guests of the gallant and hospitable Maharaja are provided with sport at his shooting-seat on the Gajner Lake, famed for its sand-grouse, of which a single day's bag sometimes mounts into thousands. The state is run on modern and progressive lines.

Jaipur, the last of the Rajputana States to which we have space to refer, is one of the most frequently visited by tourists. Its rose-coloured capital was planned with mathematical regularity by the well-known astronomer-Maharaja Jai Singh II, in the eighteenth century. The largest of his many observatories, with enormous gnomons and dials, is to be

seen near the palace. Jaipur is the richest town of Rajputana, a centre of trade and banking, and its bazaars are famous for their handicrafts, especially for dyed silk and cotton shawls, jewellery and enamel work on gold and silver. The processes used have been handed down from father to son, from generation to generation. Some few miles away, at the mouth of a rocky gorge, is Amber, the old capital of Jaipur, founded in the eleventh century. Now ruined and deserted, its splendid palace still stands.

Every year in Jaipur, at the spring festival, the image of the Sun-god is carried through the city in a cavalcade headed by the Maharaja and his nobles. The effigy rides in a chariot drawn by eight white horses, followed by elephants, camels, and warriors in chain-mail, while the streets are packed with men in flowered robes and gay turbans, and the roofs and balconies crowded with women laden with ornaments and dressed in all the colours of the rainbow.[1]

We turn now to the Maratha states of Baroda, Gwalior, and Indore. They are the survivors of the kingdoms of the eighteenth century which were founded by the Maratha military leaders, who gained control over large tracts of India during the reigns of the successors of Aurangzeb.

Baroda, though it is not much larger in area than Wales, is one of the wealthiest and most progressive of all the States. Education was made legally compulsory in Baroda as long ago as 1906, and it has gone far ahead of British India in regard to social legislation. There has been restriction on child-marriage in Baroda for very many years, and there

[1] See *Indian India*, by C. W. Waddington, C.I.E., p. 102.

are Acts now in force regulating the Hindu laws of inheritance and making Hindu divorce possible in certain cases. Baroda has set an example to India in its courageous attack on social evils. It has fine modern buildings, hospital, college, museum, and library, and many self-governing institutions. Its remarkable progress, social, industrial, educational, has been due to its enlightened ruler, the Maharaja Gaekwar Sayaji Rao. Yet even in modern Baroda picturesque India still survives. On great occasions are paraded the famous solid gold and silver guns of the state, dazzling in the sunshine, drawn by milk-white bullocks draped with cloth of gold.

By far the largest of the Maratha States is Gwalior, ruled by the Maharajas of the Scindia family. It is just about the size of the Irish Free State. Gwalior is famous for its fort, one of the most ancient and finest in India, built on a great rocky ridge that rises abruptly out of the plain. One sees it well from the railway, a long precipitous hill of red sandstone, crowned with high battlemented walls. For many centuries Gwalior was held by Rajput clans, but under Akbar it became the capital of a Mogul province. The entrance to the fort is protected by six successive gates. Within its precincts are many palaces and temples, but the finest building is the fifteenth-century palace of Raja Man Singh, one of the best examples of Hindu palace architecture. Its tall towers are united by balconies of carved stone, and on the walls may still be seen many of the old coloured tiles, blue, green and gold, of beautiful design. Gwalior came into the possession of the Scindia family late in the eighteenth century, and is now a progressive state which has spent crores of rupees on irrigation.

We pass from the Rajput and Maratha States to the States with Muslim rulers, descendants of generals and governors under the Moguls, who became independent when the Mogul power decayed. By far the most important is Hyderabad in the Deccan, the largest and richest State in India, ruled by His Exalted Highness the Nizam. It is as large as England and Scotland together (without Wales), and its population is over 14 millions, mostly Hindus. The capital, Hyderabad, is the fourth largest city of the Indian Empire, and its picturesque bazars are thronged with people from all parts of India. Since 1914 a large part of the city has been reconstructed according to modern ideas of scientific town-planning, with wide roads, open spaces, and fine new buildings, such as the High Court and the Osmania Hospital. Some of the crowded slum areas have been cleared out and new sanitary quarters provided in their stead.

The state is governed by H.E.H. the Nizam through a Council consisting of a President and eight members. Education, formerly backward, has latterly made great progress. Hyderabad has its own university, where the language of instruction is Urdu, spoken by Muhammadans all over India. The masses of the people speak mainly Telugu and Marathi. The state produces large quantities of oil-seeds, and has cotton mills, flour mills and ginning factories.

A large cantonment of British troops is stationed at Secunderabad, a few miles from Hyderabad, and troops are also maintained by the state.

At Golconda, the capital of an earlier Muslim dynasty, may be seen the fort and tombs of the kings who reigned in the sixteenth and seventeenth cen-

turies. We have already spoken of the Ajanta caves,[1] the triumph of Buddhist art, which are in Hyderabad State and are admirably cared for by the Nizam's Government.

Bhopal, included in the Central India Agency, is the next most important Muslim state after Hyderabad, though less than a tenth of its size. Like Hyderabad, it is also famous for Buddhist remains within its borders, at Sanchi.[2] Bhopal is a country of rugged hills and picturesque tanks. It is remarkable for having had a succession of women rulers, of great intelligence and force of character, excellent administrators in spite of the fact that they observed purdah, as do still the wives of a number of the princes, both Hindu and Muslim. The late Begam, who after twenty-five years' rule abdicated in 1926 in favour of her son, the present Nawab, was a woman of outstanding ability, under whose vigilant and enlightened guidance the state made progress in every direction. She was a great champion of the cause of female education, and herself held the unique position for a woman of Chancellor of a university (the University of Aligarh). On public occasions she wore a *burka*, but at the very end of her life she courageously resolved to abandon purdah.

Next we come to the states of south India, Mysore, Travancore, and Cochin, in the land of the great Dravidian temples. Mysore is the largest and most important, fourth in size of all the states (nearly as big as Scotland) and one of the most progressive and best administered. It has a representative Assembly which discusses the state budget and all measures of legislation. A large percentage

[1] See Chapter II, p. 26. [2] See Chapter II, p. 27.

of the revenue is spent on primary education, which is free and compulsory, and it has its own university. Industries are fostered by a special department and have been developed more than in most states. A hydro-electric power station of modern type has been constructed on the left bank of the Cauvery, and supplies cheap electricity to Bangalore, Mysore City, and the Kolar goldfields, the great goldfields of India, which are in Mysore territory.

In the west and south of the state are magnificent forests where wild elephants are still caught by driving them into a *keddah* or stockade. A wonderful drive through forest brings the visitor to the famous Gersoppa Falls, over 800 feet in height, the grandest in India.

Mysore was probably a fief of the ancient Hindu kingdom of Vijayanagar. The present ruling family of orthodox Hindu stock was ousted by Hyder Ali and restored by Lord Wellesley after the fall of Seringapatam and the defeat of Tipu Sultan. For fifty years from 1831 it was governed by British commissioners with headquarters at Bangalore, a town of gardens and flowers, 4000 feet above sea-level, which has a large British military cantonment.

The Maharaja lives in the finely laid-out city of Mysore in a modern palace built in Hindu style, which can be illuminated by thousands of electric lights outlining every curve and point. People flock to Mysore from all over southern India for the ten days' celebration of the Dasara festival in the autumn. From an open gallery in the Dasara Hall of the palace the Maharaja, seated on the famous ancient throne of Mysore, shows himself to the assembled multitude. He holds Durbar each evening with impressive ceremonial, when the dignitaries of

the state present *nazar* and file slowly past. On the tenth day he rides in procession through the decorated city, a procession of elephants and camels, of state carriages, picturesque retainers and uniformed troops making a wonderful spectacle of light and colour.

Mysore, with its progressive and enlightened government, is typical of a state which has succeeded in combining the best of the old and the new, using modern science and modern ideas, yet still preserving its ancient historical traditions.

The same is true of the neighbouring state of Travancore, only a quarter the size of Mysore, but far more densely populated. It extends down to Cape Comorin, the southernmost point of India. A peculiar system of inheritance is followed in this state, from uncle to sister's son, so that the heir to the throne is not the ruler's son, but the son of his sister; this is the ancient custom of the Nayar community of the Malabar coast, which forms an important section of the population of south India.

Nearly one-third of the population of Travancore is Christian, over 1½ millions according to the Census of 1931. In the small adjoining state of Cochin, with its flourishing seaport, there is also a very large Christian population. In both these states the percentage of literacy is higher than anywhere else in India, for men and women alike, and both are very progressive in their form of government. Travancore was the first state to set up a legislative Council. This meets at the capital, Trivandrum. There is also a popular Assembly based on a wide franchise for both men and women. Women in Travancore enjoy a unique position, and

a woman has even held the office of Minister of Public Health.

In both Travancore and Cochin the great forests of teak, blackwood, bamboo and ebony are the chief state asset, while rice and coconuts are the main crops of cultivation. But the backwaters of the Malabar coast form the most notable feature of the scenery. There the groves of palm trees come down to the water's edge, and fascinating journeys of many miles may be made by boat through a network of lovely lagoons and canals.

We must travel right back to the north of India to mention the Sikh States (founded by military chiefs of the Sikh brotherhood), which continued their separate existence after the Sikh kingdom of the Punjab had been annexed by the British in 1849 and made into the British Indian province of that name. The wealthiest and most populous of the Sikh States to-day is Patiala, with an area of nearly 6000 square miles. Its ruler makes a striking figure on ceremonial occasions, with jewelled turban, collar of pearls, and breastplate of emeralds or diamonds. Other well-known but much smaller Sikh States are Jind and Kapurthala.

We have left to the last Kashmir, famous as one of the most beautiful countries of the world. It is second in size of all the states, nearly as large as Hyderabad though with less than a quarter of the population.

The Vale of Kashmir, which is about eighty-four miles long and nearly 6000 feet above sea-level, is set in the heart of the Himalaya, surrounded by lofty mountains, snow-covered from the beginning of October to the end of May. Nanga Parbat, 26,620 feet high, is visible from the valley, and

farther north, but still in Kashmir territory, is a region of stupendous peaks, among them K2 (known also as Mount Godwin Austen), second in height to Mount Everest alone. In the valley of Kashmir a tranquil beauty is combined with mountain grandeur. Watered by the Jhelum, dotted over with lovely lakes, dowered by nature with a climate where all the trees, fruit and flowers of temperate climes flourish to perfection, it is hard to say at which season Kashmir is more lovely, in the spring when peach, almond and apricot, cherry, apple and pear form clouds of blossom, or in the autumn when the great *chenar* (plane) trees, so characteristic of the valley, turn to every shade of purple, red and yellow. Great fields of wild iris in the spring are followed by summer's roses, pink and white, wreathing lanes and hedgerows. Tall, straight poplars line the roads, and the little villages, picturesque even when they are dirty, nestle among clumps of chenar trees mingled with willow, mulberry and walnut.

If the natural beauty of Kashmir is unforgettable, for many its game is a still greater attraction, from the bear and ibex on the mountains to the wild duck on the lakes.

All visitors start by going to Srinagar, the capital, 200 miles by road from Rawalpindi. It is an old city, built on either side of the river, and intersected in every direction by canals and waterways. Its quaint wooden houses, some with charming carved balconies and lattice windows, are none of them straight and no two alike. Houses and shops, mosques and temples all crowd at the water's edge. Seven picturesque bridges cross the river, which is always alive with craft.

The industries of Kashmir have long been

famous. Chief among them are fine shawls and carpets, but Kashmir silks, carved woodwork and papier mâché are also known all over India and in the West. Kashmir is moving with the times, and its first Legislative Assembly met in Srinagar in October, 1934.

It is at Srinagar that holiday-makers hire the house-boats in which they while away delightful hours on lake, canal and river. Quite close is the lovely Dal Lake, reflecting in its clear waters all the changing colour and beauty of its shores, and covered in summer with lotus blooms. Two famous gardens, the Shalimar and Nishat Bagh, both made by Jahangir, with their great avenues of chenar trees, their terraces, fountains and pavilions, are set between the lake and the mountains.

Towards the end of May, when Srinagar gets hot, most visitors move up to Gulmarg, the 'meadow of flowers', now become quite a fashionable hill-station, though for eight months of the year it is under snow and deserted. At the height of Gulmarg (8500 feet) alpine flowers begin to be found in all their glory, and through the forests of silver fir are wonderful views across to the great solitary peak of Nanga Parbat, which stands out clear and distinct against the skyline, towering high above the lesser mountains.

And with that wonderful vision we close this brief tour of the States of India.

CHAPTER IX

The Administration of India

WE have as yet said little about the constitutional developments of recent years or the actual machinery of administration.

In the Government of India Act of 1919, which introduced the Montagu Chelmsford reforms, it was laid down that within ten years there should be an inquiry into the working of the new system. That inquiry was duly undertaken by the Indian Statutory Commission (known as the Simon Commission), which reported in 1930; and since that date the problem of the future government of India has profoundly exercised the minds and hearts of leading politicians and statesmen in both countries.

The situation has been complicated by the attitude of the extreme political party, the Indian National Congress, under the leadership of Mr. Gandhi. This party, the most powerful political organization in India, has, at various times since 1921, carried on campaigns of 'non-violent non-co-operation' (or 'civil disobedience'), with the object of compelling Government to yield to its demands.

The Report of the Simon Commission was followed by three Round Table Conferences in London (in 1930–31–32) between representatives

of the British political parties, on the one hand, and representatives both of British India and of the Indian States, on the other.[1] It was at the opening Conference that the Princes first joined in the discussions on the future constitution; and when, on their behalf, the Maharaja of Bikaner declared their willingness in principle to federate with British India the whole situation was changed. The creation of an All-India Federation came into the field of practical politics; and it has formed the basis of all subsequent proposals. At the second Round Table Conference (1931), Congress was represented by Mr. Gandhi himself; but before his return to India his lieutenants renewed the campaign of civil disobedience, and he went to prison with many thousands of his followers.[2] After the third Conference, His Majesty's Government set out their proposals in a White Paper, and this was examined at length and reported on in 1934 by a Joint Select Committee of Lords and Commons, who had sat for a considerable period with representatives from India, and heard many witnesses.

The recommendations of the Select Committee were then embodied in a Bill which was passed with some amendments by both Houses of Parliament. The Government of India Act of 1935 therefore represents the final result of seven years of deliberation by Commission, Conferences and Committees. The part relating to the Provinces comes into force in 1937; the part relating to the Federation at a later date.

[1] The delegates from British India included Indians of all communities and Europeans.

[2] The civil disobedience campaign was subsequently discontinued.

The Act makes three major changes in the constitution of 1919:

1. It provides for the establishment of an All-India Federation composed of the Provinces of British India, and of the Indian States;
2. It gives autonomy or self-government to the Provinces (including the subject of Law and Order);
3. It gives a large measure of responsibility to the Central Government of the Federation; and
4. It gives to the Viceroy and the Governors of Provinces certain emergency powers as safeguards.

The supreme head is the Viceroy and Governor-General, representative of the King-Emperor, who, under the new Constitution, will have very special powers and responsibilities in regard to the Central Government, and will also continue to represent the Crown in its relations with the States. The executive power and authority of the Federation, including the supreme military command, will vest in the Governor-General, and the departments of Defence and of External Affairs[1] will come under his direct control.

None of the States will be forced to join the Federation, and federation will not actually take place until Rulers representing at least half the total population of the States signify their desire to accede. The States which do not accede will remain in their present position.

There is to be a Federal Parliament of two Houses, composed of members from both Provinces and States. Federal ministers will be responsible, subject to safeguards vested in the Viceroy, for

[1] And also the department of Ecclesiastical Affairs.



A GROUP AT THE INDIAN ROUND TABLE CONFERENCE, 1932

By courtesy of "The Times"

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all departments except Defence and External Affairs. The Lower House or Federal House of Assembly will have 375 members, 250 from the Provinces and 125 from the States, and the Upper House or Federal Council of State will have a membership of 260, of whom 104 will be representatives of the States.

We turn now to the units of the Federation. These will be (1) the Provinces of British India, and (2) the Indian States. In internal affairs the States will continue to be as independent as they have been in the past, except for such powers and authority as they are prepared to transfer to the Federal Government in matters of common concern. They will send their representatives to the two Houses of the Federal Legislature to deal with matters concerning the whole Federation.

Each of the Provinces of British India becomes a self-governing unit. There are eleven Provinces in all, including the two new Provinces of Sind and Orissa, and excluding Burma, which is to be separated from India.

The Governor of each Province has very wide powers in case of emergency or where his "special responsibilities" are involved, but will govern in the ordinary course through a responsible ministry formed from the majority party or parties in the provincial Legislature, more or less on the lines of cabinet government in Britain. Some, but not all, of the Provinces have a legislature of two Houses, an Upper House or Legislative Council as well as a Legislative Assembly.

Twenty-eight or twenty-nine million men, i.e. about forty-three per cent of the adult male population, and six million women are qualified to vote for

the provincial Assemblies, as compared with the seven million men (ten per cent of the adult males) and 315,000 women of the present electorate. The franchise is based on property and educational qualifications, or on the amount of taxes paid. Minority communities and special interests have each their own representatives, voted for by separate electorates, and there are a certain number of seats reserved for women. The question of the adequate representation of minorities has proved one of the most thorny of problems; the present settlement is based on the Communal Award of the British Government, made in the absence of an agreed settlement between all the parties concerned. Separate communal electorates continue, with special arrangements for representation of the Depressed Classes.

It is only with the coming into force of the new Constitution that Indian ministers become responsible for "law and order" and for finance, as well as for the other subjects, such as education, local government and agriculture, with which they have dealt since the Act of 1919. The Legislative Assembly, through the ministry, will shape the policy of the Province.

The actual work of administration is to be carried on as heretofore by the members of the Indian public services, All India, central and provincial, i.e. the permanent officials on whom the day-to-day work of government depends. The two most important of the All-India services are the Indian Civil Service and the Indian Police, but all the services are classified together by the masses of the people as part of Government, or, as they call it, of the *Sircar*.

If we try to form a picture of the administration of British India, we think first of all of the headquarters of the Central Government, the hill-station of Simla in the six summer months, and New Delhi, the capital, in the cold weather.

The town of Simla has one or two imposing buildings, like Viceregal Lodge and the Chamber of the Legislative Assembly; but it consists mainly of a collection of offices and houses, built as needs required, and stretching along the wooded tops and sides of a mountain ridge and its spurs at an average height of about 7000 feet. The houses on the steep slopes are approached by narrow zig-zag roads on which no vehicles other than rick-shaws are allowed.

In sharp contrast to Simla, with its irregular buildings of all styles, is the nobly-planned capital at New Delhi. Here the Viceroy lives in the magnificent 'Viceroy's House' designed by Sir Edwin Lutyens, one of the finest examples of twentieth-century architecture, with its grand staircases, marble halls, and beautiful archways, combining in style both the East and the West. It is surmounted by a great copper dome and surrounded by formal gardens, also planned by the architect, where fountains, pergolas, and terraces provide a beautiful setting for the masses of flowers which bloom to such perfection in Delhi in the cold season.

Close by is the Secretariat of the Central Government, a vast building in two blocks on either side of a wide roadway which leads up to the Viceroy's House. At the far end of the vista of two miles is the great War Memorial Arch, with the beautiful old walls of the Purana Kila beyond. In the Secretariat are the offices of the many departments of the

Government of India, such as the Home Department, the Finance Department, the Department of Education, Health and Lands, the Department of Industry and Labour, and so on. Red-coated Government messengers or *chuprassis* stand in numbers at the doorways, some of them looking very imposing in their scarlet and gold uniforms.

The other great public building of Imperial Delhi is the Parliament House or Legislative Building. It was designed, like the Secretariat, by Sir Herbert Baker, and was planned to contain the two central legislative bodies, the Assembly and Council of State, of the Montagu-Chelmsford Reforms of 1919, and also the Chamber of Princes. All three chambers are included in a pillared rotunda, and the building from above looks somewhat like a great wheel. Under the new Constitution it should be the meeting-place, if it can be suitably adapted, of the two Houses of the Federal Legislature.

These three buildings dominate the whole city of New Delhi, a fine example of modern town-planning with its wide radiating streets, its white villas and large gardens, housing the numerous officials of all grades. Many of the Princes have also built themselves residences in New Delhi. The new city, which is about seven miles from the centre of old Delhi, has been built entirely since the decision to transfer the capital from Calcutta in 1912, and it is continually growing. Further additions will no doubt be necessary to enable it to fulfil all the requirements of the capital of the Federation of All India.

We turn now to the Provinces. The capital of each Province has its own Government House (the residence of the Governor), its Legislative Building,

and its Secretariat for its own central administration.

For purposes of local administration the Provinces (and it is to be remembered that some of them are big countries with 40 or 50 million inhabitants) are divided into districts about the size of, or rather bigger than, an average English county. Each district is in charge of a member of the Indian Civil Service, called the Collector and District Magistrate.[1] In addition to his magisterial duties he is responsible for the good order of his district and for the collection of revenue, and is expected to take an active interest in all developments within its borders. He hears cases, both at his headquarters and on his tours through the district, and visits public institutions, such as schools, hospitals and jails. He inspects sanitation, roads, agricultural developments, and the work of all departments within his area. In times of distress he organizes relief work. He is always accessible, and a considerable part of his time is spent in giving interviews, when his advice is sought both officially and as a friend on all manner of questions, from the taking out of a gun-licence to the marriage of a grandchild. He usually spends a considerable time each year on tour, visiting towns and villages in his district, and generally living in the very comfortable tents supplied by Government. These are moved from one camp to another by his servants with a science and skill acquired by long experience, and handed on from one generation to another, so that all his possessions, his books, papers, photographs, and even flower-vases, appear to have been transferred overnight on a magic carpet. Since the advent of

[1] Or, in some Provinces, Deputy Commissioner and District Magistrate.

the motor-car there has been less camping than in the old days. If an officer on tour does not take tents with him, he sleeps in one of the rest-houses, known as dak-bungalows, which are to be found scattered all over India, and which serve in place of inns where one may put up for the night. The dak-bungalows are meant specially for the use of officials of Government, but if they are unoccupied any traveller may use them for a nominal payment. They are furnished with bare necessaries, but the visitor has to provide his own bedding and sometimes service.

The district magistrate has one or more junior members of the Indian Civil Service or officers of the Provincial Civil Service under him as assistants; and often four to six districts are grouped together under a senior officer known as a Commissioner.

For many years the Indian Civil Service has given noble and devoted service to India. Its fine tradition goes back to the days of the East India Company, and it is still the driving force of the administration. Its officers give the best years of their lives to the people, working tirelessly through the heat, and never more devotedly than in times of distress, of famine and flood, earthquake and epidemic disease, or of riots. They have set up a standard of integrity which has made them trusted as well as respected by the masses in every province, regardless of race or religion. In Bengal, of recent years not a few have died at the hand of terrorists, not because of any personal feeling against them, but as victims of the Terrorist movement. Their places have been taken unflinchingly by their successors.

It has been the pride of British rule in India that it has given the country just administration and ordered government, but it is not generally realized

at home how largely this government is already carried out by Indians. There are, including women and children, only 130,000 Europeans in India, and of these 60,000 are British troops. Over one-third of the members of the Indian Civil Service are now Indian. The provincial and subordinate services are, and always have been, almost entirely Indian, so that, taking all the services together, the number of British officials is a very small one in a population of 340 millions. Of the holders of high positions, three of the seven members of the Viceroy's Council, all the ministers and many of the Executive Council members in the Provinces, and nearly half the High Court judges are Indian.

We have seen that the Indian Civil Service, of which there are under 1300 members for the whole of India, forms, as it were, the steel framework of the administration; but there are many other portions of the fabric. Below the Civil Service come the provincial services, and in each service again there are grades of officers. Each officer has limited powers and must pass on for sanction from a higher officer any matter going beyond these, and so on up the scale. Thus, the collector in charge of a district is assisted, not only by his own juniors, but by deputy-collectors of the Provincial Civil Service, who may be in charge of subdivisions. The district is further subdivided into *tahsils*, the units for collection of revenue, each in charge of a *tahsildar*, who also has petty magisterial powers, and so on until we get down to the humble *patwari*, who keeps the records and maps of each village, or small group of villages, in his 'circle', showing every field with the name of its owner or tenant, the tax paid, and even the crop sown.

In India the State is the paramount landlord, and the chief source of provincial revenue is land tax. It is either paid to Government direct by the peasants or *ryots* themselves or, as is more usual in the north of India, by the peasants' landlords, the *zemindars*, as a portion of the rent they receive from their tenants. It is because the income of Government depends so largely on land revenue that such careful records of the holdings of land are kept. The detailed registers of the patwari or village accountant form the basis of land-revenue assessment. The assessment, or 'settlement' as it is called, is revised periodically in each district by special officers of the Civil Service, except in one or two provinces, e.g. Bengal, where there is what is known as a 'permanent settlement'. The economic distress caused by the great fall in world prices has made it very hard for the peasants during the last few years to pay their rents or taxes, and large remissions have been made in some provinces.

The Indian Civil Service has two branches, the executive and the judicial. The arrangements in regard to the administration of justice are similar to those in the executive department of Government. Each district has its District and Sessions Judge appointed from the Civil Service or the provincial service or recruited from the Bar, while the lower courts are in charge respectively of *munsiffs*, subordinate judges and deputy-magistrates belonging to the provincial services. At the upper end of the scale there is for each of the larger Provinces a High Court with imposing buildings in the capital city, and highly paid and highly skilled judges, both British and Indian, one-third of whom at present are members of the Civil Service. From each court

there is a right of appeal to a higher one, and in certain cases right up to the Privy Council in England. Under the new Constitution there will also be a Federal Court to determine the interpretation of the Constitution Act and of the Federal laws. Steps are to be taken to maintain the high standard of the judicial services and their freedom from political pressure.

The number of cases dealt with by the civil courts in India each year is a vast one, well over 2 million. There is a great love of litigation in India, and, to many, a lawsuit satisfies the same craving for excitement in life which in this country finds an outlet in betting and horse-racing. Even in rural districts the disputes over land and over cattle are unending.

We come now to that very important department of government known as Law and Order. One of the most notable changes made in the new Constitution is the handing over of Law and Order to the control of responsible ministers in each Province. Since the reforms of 1919 certain subjects had been thus made over, but neither Finance nor Law and Order were transferred. These subjects have been controlled not by ministers responsible to the legislatures, but by the Governor and his Executive Council. In future the ministers of the Government of the day in each Province are to be responsible for all the departments of government.

In India the police force has never been under municipal control as in England, but comes directly under the government of each province. Altogether for all the provinces the force totals about 200,000 men with less than 700 officers; this means a much smaller proportion to the population than in Great Britain. All the rank and file are Indians, as are

most of the officers of the lower ranks. The higher officers form the body known as the Indian Police Service, selected by examination for the whole of India and allotted to the different provinces in a way analogous to the Civil Service. A large proportion are still British, but it was provided in 1924 that half of the Service should be Indianized by 1949. The police work of each district is in charge of a police officer known as the S.P. or Superintendent of Police, who has one or more junior officers or assistant-superintendents under him. Below these officers come the lower grades of service, the inspectors, sub-inspectors, and constables. It is the sub-inspector in charge of each police station who is the permanent 'man on the spot', responsible in the first instance for the order of the area in his charge —in rural districts, often an area of about 100 square miles. He comes generally from the middle classes, and is given very special training. Each Province has its own police training-colleges and schools for constables.

The Indian constable, in his khaki tunic, red turban and leather belt, is as well known a figure but by no means as popular a one, as the English policeman. In some of the big cities he wears white in the hot weather. Sergeants or head constables are readily distinguished by their helmets, worn instead of turbans; a certain number of them are Europeans and Anglo-Indians. The constables come almost entirely from the agricultural classes.

Nor must we omit in any sketch of the police service in India the village watchman or *chowkidar*. True he is not a policeman, he is in a class by himself. Nearly always illiterate and of very humble origin, he is paid sometimes in kind, sometimes in

land, sometimes in money. His duty is to report crime and to assist the police generally. He wears white with a blue turban and a red band across his breast, and carries a long brass-bound pike or *lathi*. In spite of his many imperfections, most officers have a warm corner in their hearts for him.

Besides the civil police there is a small body of military police distributed over India near the frontiers, and at special centres where there are no military forces readily available.

Many of the lower ranks of the police force are said to be still open to corruption, but there is no doubt that their standard both of education and integrity has been improving. In the clashes of crowds with the police during the non-co-operation movements of recent years, the police have come in for much abuse, but it is to be remembered that they have had a terrible strain imposed on them, and that they have shown very remarkable discipline and devotion to duty. Not only in regard to civil disobedience, but also in dealing with inter-communal riots, with revolutionary crime and terrorism, the police have often had to face bitter hostility. In all these very difficult circumstances one can but pay a tribute to their courage, organization, and leadership. Under the new Constitution provisions are made to protect the police from any risk of political influence or pressure, and no records relating to terrorism are to be disclosed.

There is one very common form of crime with which the Indian police have to deal, unknown in England. This is called 'dacoity'. The dacoits form a gang of from five to twenty or more men, strongly armed, who come to loot with violence, attacking all and sundry who attempt to resist

them. Often a gang of dacoits will intimidate a whole district, and cause serious loss of life as well as of valuable property.

We may also mention here the 'criminal tribes' of India, whose numbers are said to be about four millions. With them thieving is hereditary, and the children are brought up to regard it as their natural and legitimate occupation. The Salvation Army has for many years been working among these tribes, and has met with a considerable measure of success.

In contrast to these survivals of the past, we should point out that India now has, in her largest cities, children's courts (on which serve a number of women magistrates), rescue homes, and Borstal institutions.

Besides the services directly connected with administration, justice, and law and order, there are in India many specialized services, of which several have been mentioned in earlier chapters. Some of these, like the railways, posts and telegraphs, and customs, come under the Central Government and are known as Central Services. But the majority are Provincial Services. They include (or will shortly include) all the engineering services dealing with public works (such as buildings, roads and canals) with all their personnel, the education services, the civil medical services (apart from the highest appointments) with their hospital staffs, the agricultural and scientific services, the co-operative credit departments, and so on. Speaking broadly, the only service appointments which will continue to be made by the Secretary of State are those in the Indian Civil Service and the Police.

With the great number of public services in

India, Government becomes an employer of labour on a vast scale, and for all Government posts, high and low, clerical and manual, there is the keenest competition. Government service carries with it not only a certain social status according to grade, but security of employment, a generally increasing scale of pay, and good chances of promotion. As a result, in almost all ranks of life Government service and the avenues approaching it have for the young people an attraction whose compelling force it is difficult for English people to realize.

Matters of local self-government in India are looked after by the municipalities and district boards, in which the proportion both of official members and of official chairmen has been very small since 1919. In most cases the ratepayers elect the large majority of the board, and nearly everywhere the board elects its own chairman. Municipalities have to look after such matters as primary schools, water supply, medical relief, sanitation, and drainage within their area. The largest municipality, the Calcutta Corporation, is an important body with large funds from rates and taxes at its disposal, and undertakes the maintenance of roads, lighting of the streets, all the public health and sanitary services, and the provision of primary schools in that great city.

In rural areas it is the district boards which take the place of the municipalities or town councils, while in some parts there are *panchayats* or village boards which have kept the name of the old village councils of India, for village self-government goes back many centuries.

We cannot conclude a survey of Indian administration without some reference to the Army, which is responsible for her protection from foreign aggres-

sion by land as well as for the maintenance of internal peace. The expense of the defence forces of India has been a constant source of grievance with Indian politicians, and it is perfectly true that the army absorbs a very large proportion of Indian revenues. About one-quarter of the total revenues of the country, central and provincial combined, goes to army expenditure. Yet, of the sixty larger nations in the world, India has the lowest ratio of military man-power to population.[1]

The army in India consists of two sections, British regiments and Indian regiments, as well as units of the Royal Air Force. Besides the 60,000 troops of the British Regular Army serving in India, there are about 150,000 troops in the Indian Army proper. They all come under the control of the Commander-in-Chief, who has official residences in New Delhi and Simla; and they are organized into Northern, Southern, Eastern, and Western Commands, each under its own General Officer Commanding.

The Indian Army is a very fine and highly trained fighting force, consisting of cavalry regiments, infantry battalions, pack batteries, and supply, transport and medical services.

The soldiers are not recruited from all over India, but come very largely from the martial races of the north-west. More than half come from the Punjab alone, and most of the remainder from the United Provinces, the N.-W. Frontier Province, and Kashmir, as well as from Nepal, which supplies all the Gurkha regiments. About two-thirds are Hindus and Sikhs, and one-third Muhammadans. Regiments are mostly organized so that men using the

[1] Lord Meston, in *Modern India*, p. 224 (Oxford University Press, 1931).

same language and having the same customs should serve together. Their names, such as Rajput, Sikh, Punjab, and so on, give an indication of their origin. They are commanded at present almost entirely by British officers; but a start has been made in Indianizing one cavalry brigade and one infantry division, and if successful the experiment will be extended. A military school for boys who wish eventually to become officers in the army has been established at Dehra Dun, and the Indian Military Academy (Indian Sandhurst) for the training of officers, also at Dehra Dun, was opened in 1933 to help on Indianization.

In addition to the Regular Army there is an Auxiliary Force, which is really a volunteer force for Europeans in India, and also an Indian Territorial Force (started in 1923 to give to Indians the opportunity of voluntary training for defence of their country), to which are attached the University Training Corps.

The Indian States maintain their own troops and have always been generous in offering to the Crown their help in any emergency. A large number of their troops have now been grouped together under the name of Indian State Forces, and come under the supervision of British officers. During the Great War India supplied on a voluntary basis no less than 1¼ million men, combatants and non-combatants, to the Allied cause.

Under the new Constitution, as we have said, the supreme executive power, both in civil and military government, is vested in the Viceroy and Governor-General.

On him will lie a great responsibility, and all lovers of the Empire can but unite in the hope that

he, and all those on whom will fall the task of inaugurating the Federation of All India, may be enabled to establish it on firm and enduring foundations, securing for the millions under its rule not only self-government, but that personal freedom for law-abiding citizens which is the most precious possession of the peoples of the British Commonwealth.

APPENDIX

AREAS AND POPULATIONS OF PROVINCES AND LARGER STATES

(Census of 1931)

	Area in Square Miles		Population
INDIA *	**1,575,187**	..	**338,170,632**
I. Provinces of British India	**862,679**	..	**256,859,787**
Assam	55,014	..	8,622,251
Bengal	77,521	..	50,114,002
Bihar and Orissa	83,054	..	37,677,576
Bombay	123,679	..	21,930,601
Central Provinces and Berar ..	99,920	..	15,507,723
Madras	142,277	..	46,740,107
North-West Frontier Province	13,518	..	2,425,076
Punjab	99,200	..	23,580,852
United Provinces	106,248	..	48,408,763
Chief Commissioners' Provinces †	62,308	..	1,852,836
II. States and Agencies (Total)	**712,508**	..	**81,310,845**
Baroda	8,164	..	2,443,007
Gwalior	26,367	..	3,523,070
Hyderabad	82,698	..	14,436,148
Jammu and Kashmir ‡ ..	84,516	..	3,646,243
Mysore	29,326	..	6,557,302
Rajputana Agency	129,059	..	11,225,712
Travancore	7,625	..	5,095,973

* This list does not include Burma, which will be separated from India under the new Constitution. It also does not show the area or population of Sind, which is now separated from Bombay to form an independent province; or of Orissa, which has been similarly separated from the province of Bihar and Orissa.

† These include Ajmer-Merwara, the Andaman and Nicobar Islands, Baluchistan, Coorg and Delhi.

‡ This is the official title of the state commonly known as Kashmir.

THE POPULATION OF INDIA BY RELIGIONS

(Census of 1931)

Hindus	238,642,187
Muslims	77,092,706
Tribal Religions ..	7,629,959
Christians	5,965,657
Sikhs	4,324,864
Jains	1,251,384
Buddhists	438,719
Parsis	109,333
Others	445,201

PRINCIPAL TOWNS OF INDIA

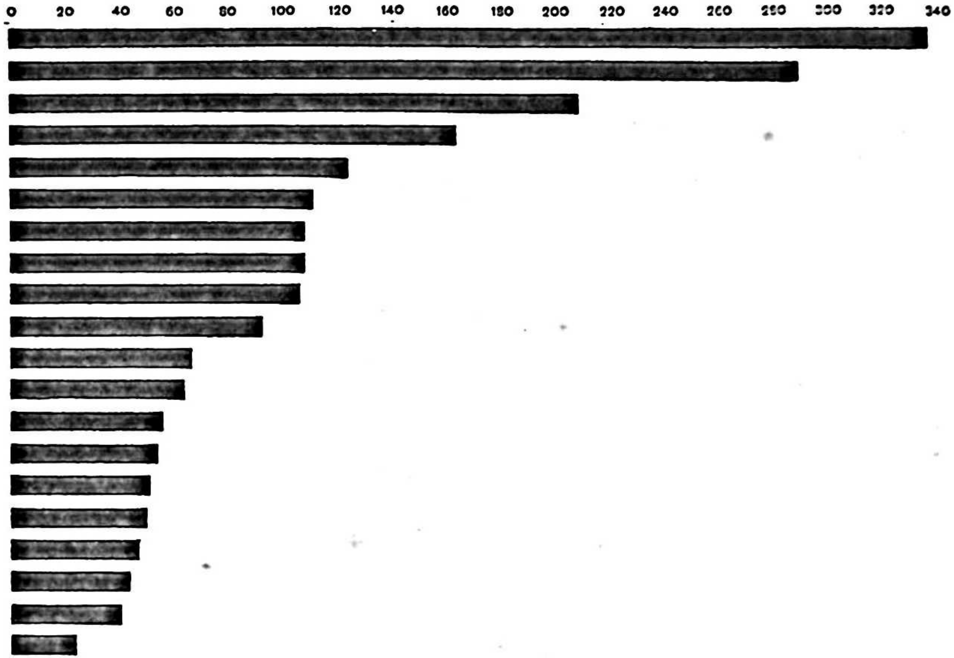
(Census of 1931)

	Population
1. Calcutta with Howrah (Bengal) ..	1,485,582
2. Bombay (Bombay)	1,161,383
3. Madras (Madras)	647,230
4. Hyderabad with Secunderabad, &c. (Hyderabad)	466,894
5. Delhi with New Delhi, Shahdara, &c. (Delhi)	447,442
6. Lahore (Punjab)	429,747
7. Ahmadabad (Bombay)	313,789
8. Bangalore with Civil and Military Station (Mysore)	306,470
9. Lucknow (United Provinces) ..	274,659
10. Amritsar (Punjab)	264,840
11. Karachi (Sind)	263,565
12. Poona (Bombay)	250,187
13. Cawnpore (United Provinces) ..	243,755
14. Agra (United Provinces)	229,764
15. Nagpur (Central Provinces)	215,165
16. Benares (United Provinces)	205,315
17. Allahabad (United Provinces) ..	183,914
18. Madura (Madras)	182,018
19. Srinagar (Kashmir)	173,573
20. Patna (Bihar)	159,690

TABLE OF LITERACY

LITERATES PER THOUSAND, AGED FIVE AND OVER, IN PROVINCES AND STATES
(CENSUS OF 1931)

PROVINCES, STATES, ETC.	
COCHIN	337
TRAVANCORE	289
BARODA	209
DELHI	163
WESTERN INDIA STATES	125
BENGAL	111
BOMBAY	108
MADRAS	108
MYSORE	106
ASSAM	93
CENTRAL PROVINCES	66
PUNJAB	63
UNITED PROVINCES	55
BIHAR AND ORISSA	53
HYDERABAD	50
N W. FRONTIER PROVINCE	49
GWALIOR	47
RAJPUTANA	43
JAMMU AND KASHMIR	40
CENTRAL PROV. STATES	23



PRINCIPAL LANGUAGES OF INDIA
(Census of 1931)

Indo-European Languages	Where chiefly spoken	Number speaking
Hindustani Languages	Bihar, Central Provinces, United Provinces, Central India Agency, Gwalior, Rajputana Agency	121,045,617
Bengali and Assamese	Bengal, Assam	55,089,329
Oriya	Orissa	11,194,265
Punjabi (including Lahnda)	Punjab, North-West Frontier Province, Kashmir, Sikh States	23,377,596
Sindhi	Sind	4,005,716
Marathi (including Konkani)	Bombay, Central Provinces, Hyderabad	21,360,009
Gujarati	Bombay, Baroda, Western India States Agency	10,832,278
Eranian Languages (Pashto, Kashmiri, &c.)	Baluchistan, North-West Frontier Province, Kashmir	3,791,253
Dravidian Languages		
Telugu	Madras, Hyderabad	26,213,087
Tamil	Madras	20,227,545
Kanarese	Bombay, Mysore	11,206,155
Malayalam	Cochin, Travancore	9,125,397

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